THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897.

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TRANSLATIONS.

SIVAGNANA SIDDHIYAR

OF

ARUL NANDI SIVA ACHARYA.

(*Continued from page* 39)

SUTRA X.

PARATCHAYA.

Adhikarana I.

Why Akamia Karma cannot affect the Jivan Mukta.

1. The good or evil which he performs will redound only on those who, do good or evil to him. His faults will vanish when, by soham-relation, he becomes one with God, and dedicates all acts to Hara, and stands fixed in this posture. And God also will hold all his acts as His own and everything done to him as done to Himself and will remain united to him driving away his faults. The greatest sins when committed in this condition of all love will only be good service and not otherwise.

Because the Jivan Mukta is devoid of the feeling of 'I' and 'Mine.'

2. As he burns away by the fire of his wisdom the feeling of 'I' and 'Mine,' that 'I did this,' 'others did that,' and stands steadfast in the path, the Subtle One manifests Himself to him, and drives away his karma. To him who retains this feeling of self, God is non-apparent, and he eats the fruit of his karma and the karma will induce other births. Unless again, he possesses the *Sivagnana*, he cannot drive away the feeling of 'I' and 'Mine.'

Adhikarana—2.

A way when he is again constrained by his senses.

3. Know well that though these senses are united to you, yet they are not controlled by you, and that they do so by the command of the Supreme Controller; worship the Feet of Him Who owns you and the senses; burn these passions by the Grace of God; and *be still*. And even then if you are led astray, be resigned that you have nothing to do and that it is the result of previous karma. Then the *Akamia* karma will not be generated and you will not be born again.

Greatness of God's beneficence.

4. God is not partial. He makes each one reap his own deserts according as he performs good or evil out of his feeling of self. When one loses his self, then God guards him from the contact of all karma. Such people say "O Lord, all our acts are after Thy Will. Thou dwellest in us and doth actuate our acts and dost actually perform them too! I have no will of my own. Thy Will alone shall prevail!" From such people, all karma will flee away of itself.

The Greatness of Sivagnana.

5. Pilgrimages to distant lands, dwelling in forests and caves; starving oneself, prolonging one's life indefinitely, all these will be of no use if they don't possess this Pure Wisdom, and they will be born again. When they possess this *Sivagnana,* then even though seen sporting with damsels very fair, decked in fragrant flowers, their heart will be imbedded in the Feet of the Blessed Lord and will rest in Bliss.

NOTES.

This idea is beautifully expanded by St. Thayumanavar in the following Stanza:—

கொந்தவிழ் மலர்ச்சோலை நன்னிழல் வைகினும்
    குளிர்தீப் புனற்கையள்ளிக்
கொள்ளுகினு மந்நீ ரிடைத்திளைத் தாடினும்
    குளிர்சந்த வாண்ட மடவார்,
வந்துலவு கின்றதென முன்றிலிடை யுலவவே
    வசதிபெறு போதும் வெள்ளை
வட்டமதி பட்டப் பகற்போல நிலவுதர
    மகிழ்போதும் வேலை யமுதம்,
விந்தைபெற வறுசுவையில் வந்ததென வமுதுண்ணும்
    வேளையிலு மாலைகந்தம்,
வெள்ளிலை யடைக்காய் விரும்பிவேண் டியவண்ணம்
    விளையாடி விழிதுயிலினும்,
சந்ததமு நின்னருளை மறவா வரந்தந்து
    தமியேனை ரக்ஷைபுரிவாய்
சர்வடரி பூரண அகண்டதத் துவமான
    சச்சிதா னந்த சிவமே.

We add the translation from the pen of the Hon'ble P. Ramanadhan, C. M. G. of Ceylon*

While I live in shady groves, fragrant with fresh blown flowers;
While I drink cool and limpid water, and disport myself therein;
While I find enjoyment in sandal-scented breezes, which move through the court like gentle maids;
While I revel in the day-like light of the glorious full-moon;
While I feast on dishes of various flavours seeming tempered with ambrosia;
While I am passing off into sleep after much merriment, bedecked with garlands and perfumed with Scent;—
Grant to me, O Siva, Who art true, spiritual, and blessed, all filling, impartite, and substrate of all,
—Grant to me the boon of never forgetting Thy Grace (so as to avoid the perils of worldly enjoyment).

The principle illustrated.

6. The fire will not burn him who is versed in Agnistambha. The poison will not hurt him who is skilled in medicines and Mantras. The good and evil will not attach to the gnanis even though they may perform all kinds of acts. Even the effects of former acts will cease with this life. The pot smells for a time even after the assafœtida is removed, and the wheel turns round for a time after the potter removes his hands. Similarly the effects of past karma (the *Vasanamala*) may affect the Jivan Mukta for a time but all will vanish with his body.

NOTES.

"சும்மா விருசொல்லற வென்றலுமே
அம்மா பொருளொன்று மறிந்திலனே."

"'Be still, loosing speech, said He, Oh mother, I know not its meaning." St. Arunagirinathar.

"Be silent to the Lord and wait patiently for Him. P. S. XXXVII. 7. "Truly my soul is silent to the Lord." (P. S. LX. 1).

The original Sutra in Sivagnana-Botham is as follows.

அவனே தானே யாகிய அந்நெறி
யேகனாகி யிறைபணி நிற்க
மலமாயை தன்னொடும் வல்வினை யின்றே.

The Highest injunction is to stand still and do God's will, and become One with him. Unless this stage is reached, his sin cannot leave him. Unless the soul merges its individuality or Egoism or Will in the person of the Universal Will, karma cannot cease, and births will result. So long as there is the play of his own Egoism, the superior Light cannot act on it. The pure glass is darkened by the dross of individual will and unless this is removed, the full blaze of the Shining One cannot illuminate it and convert it into itself. All actions are not prohibited, but even the most virtuous acts unless *dedicated* to God and done as following His Will, will only produce more karma;

* From his "*Mystery of Godliness,*" which forms in fact a beautiful exposition of this Sutra and the next, and which every one of our readers must read.

and any act that he may do, even the most heinous one, if done out of obedience to God's will ceases to be such; and even the human law exempts lunatics and children as the acts are not done by their will but by some will outside themselves. This Highest doctrine of Hinduism is what is stigmatized as the doctrine of Quietism and grossly misunderstood by our own people and by the Westerns. The doctrine is so high and subtle that it is plain it cannot be understood by the ordinary *lokayita*, rolling in purely mundane efforts and enjoyments. Neither can it be understood by people who cannot understand Christ's precious teaching to show the enemy your other cheek; though they repeat in their daily prayers "Thy *Will* be done."

This Highest *advaita* doctrine is also the Highest teaching of Christ can be easily shown. Christ leads his believers to regard him and God as their master and their Lord in the beginning; and slowly is preached the doctrine that God is our Father, and we are all his children. But when he is nearing his end, he draws his disciples closer to him and tells them that they shall henceforth not be called his *servants* but that they are his friends; and the greatness of this relation is expressed by the statement "greater love hath no man than this, that a man lay down his life for his *friends* (St. John XV. 13 and 14). And yet a closer union is taught, a union quite indistinguishable from the advaita union postulated by St. Meikandan, a union which is complete in itself yet in which the soul is strictly subordinate.

"*Abide* in me, and I in you. As the branch cannot bear fruit of itself, except it *abide* in the Vine, no more can Ye, except Ye abide in me. I am the Vine and ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abideth not in me he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (St. John XV. 4 to 6) And after giving his disciples a final injunction to love one another, (அன்பரொடுமரீஇ of XII sutra) Christ prays to God. "That they all may be *one*; as thou Father *art* in me; and I in thee, that they also may be one in us. I in them, and Thou in me that they may be made perfect in me." (St. John XVII. 22 23). "At that day ye shall know that I am in my father and ye in me, and I in you" (St. John XIV. 20). which recalls the famous lines in the Sacred Utterances of St. Manicka Vachaka

உடையாள் உன்றனடுவிருக்கும்;
    உடையாள் நடுவுணீ யிருத்தி;
அடியேனடுவுள் இருவீரும்.
    இருப்பதானால் அடியேன் உன்
அடியார் நடுவுள இருக்கும் அருளைப்
    புரியாய், பொன்னம்பலத்தெம்
முடியாமுதலே! என்கருத்து
    முடியும் வண்ணம் முன்னின்றே.

"The Mistress dwells in midmost of Thyself;
    Within the Mistress centred dwellest Thou;
Midst of thy servant if ye Both do dwell,
    To one thy *servant* ever give the Grace
Amidst thy lowliest servants to *abide*;
    Our Primal Lord, Whose Being knows no end;
Who dwellest in the sacred golden porch,
    Still present to fulfil my heart's content."

(From the translation of Dr. G. U. Pope.)

The word உடையாள் is very expressive. It means complete possession and ownership of the other, so that the other is indistinguishable from owner. And Christ stands for this உடையாள் who is all Love, whose Love to us is all-absorbing and more than a father's and mother's, and which permeates us through and through, if only we will allow ourselves to be influenced by this Love, without interposing our own will and egoism. And this highest and inner teaching of Jesus Christ is hardly realised by the ordinary Christian Church goer; and the Revd. Andrew Murray fears that there are many earnest followers of Jesus from whom the meaning of this teaching with the blessed experience it promises is very much hidden. "While trusting in their Saviour for pardon and for help, and reaching to some extent to obey him, they have hardly realised to what *Closeness of Union*, to what *intimacy of fellowship*, to what wondrous *Oneness* of *life* and *interest*, He invited them when He said, 'Abide in me." This is not only an unspeakable loss to themselves, but the Church and the World suffer in what they lose." He attributes this to ignorance, and ignorance in the orthodox church and failure on their part to preach this higher doctrine and he is confident that if the orthodox church preached this with the same distinctness and insistancy as the doctrine of atonement and pardon through his blood is preached, that many would be found to accept with gladness the invitation to such a life, and that its influence would be manifest in their experience of the

purity and the power, the love and the joy, the fruit-bearing, and all the blessedness which the Saviour connected with abiding in him. These references are from his preface to his beautiful work entitled "Abide in me" and the whole book is a commentary and exposition of the text "Abide in me" from St. John. The whole book should be read to know how much meaning is in these simple words, but the table of contents will give an idea of the same.

Abide in Christ:

1. All ye who have *come* to *Him*.
2. And ye shall find *Rest* to your souls.
3. *Trusting* Him to *keep* you.
4. As the Branch in the vine.
5. As you come to Him by faith.
6. *God* himself has *United* you to Him.
7. As your *Wisdom*.
8. As your *Righteousness*.
9. As your *Sanctification*.
10. As your *Redemption*.
11. The crucified one.
12. God Himself will stablish you in Him.
13. Every moment.
14. Day by day.
15. At this moment.
16. *Forsaking* all for *Him*.
17. Through the Holy Spirit.
18. *In stillness of soul*.
19. *In affliction and trial*.
20. That you may bear much fruit.
21. So will you have Power in Prayer.
22. And in His Love.
23. As Christ in the Father.
24. Obeying His commandments.
25. That your joy may be full.
26. And in Love to the Brethren.
27. That you may not give.
28. As your strength.
29. And not in *self*.
30. As the Surety of the Covenant.
31. The Glorified One.

And it is seen how far these approximate to the thoughts and their order as given out by our Acharyas.

The way to peace and rest does not lie in *our seeking* and *desiring* for it. *The secret of perfect rest is in entire surrender to God.* "Giving up one's whole life to him, for him *alone* to *rule* and order it; taking up His yoke, and submitting to be led and taught, to learn of Him; abiding in Him to be and do only what he Wills;—these are the conditions of discipleship" (p. 19) "*Union with Himself* and so with the father is His Highest object." (p. 20) "O yield yourself this very day to the Blessed Saviour in the surrender of the one thing he asks of you: Give up yourself to abide in Him. He Himself will work it in you. You can trust Him to keep you trusting and abiding" (p.29);

"நாமிழந்து சிவமானவா"
யானாகிய என்னை விழுங்கி வெறும்
தானாகி நின்றது தற்பரமே.

"Only abide in me: Thou art weak; but I am strong; thou art poor, but I am rich. Only abide in me; yield thy self wholly to my teaching and rule; simply trust my love, my grace, my promises. Only believe: I am wholly thine; I am the vine; thou art branch. Abide in me." p. 34.

In the lesson for the 11th day, the text from Galatians is quoted. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" brings out the force of the texts "நாமிழந்து சிவமானவா, &c." quoted above. The 'I' dies and yet not the soul; and yet the soul is not seen, is not conciousness of its existence. What alone subsists and is felt and is enjoyed is the One God.

சென்று சென்றணுவாய்த் தேய்ந்து தேய்ந்து ஒன்றாம்
திருப்பெருந் துறை யுறை சிவனே
ஒன்றுநீயல்லை யன்றி யொன்றில்லை,
யாருன்னை யறியகிற்பாரே."

"The entire surrender of all self-will (the feeling of 'I' and 'Mine'), the complete denial to the flesh of its every desire and pleasure, the perfect separation from the world* in all its ways of thinking and acting, the *losing* and hating of one's life, the giving up of self and its interests for the sake of others, this is the disposition which marks him who has taken up Christ's cross who seeks to say, I am crucified with Christ; I abide in Christ, the Crucified One" p. 83.

கயன்மாண்ட கண்ணிதன் பங்கன் எனைக்கலந்தாண்டலுமே
யயன் மாண்டருவினைச்சுற்றமு மாண்டவனியின்மேல்
மயல்மாண்டு மற்றுள்ள வாசகமாண் டென்னுடைய
செயல்மாண்ட வாபாடித்தெள்ளேணம் கொட்டாமோ.

When He, His spouse whose eyes shine bright, mixt with my soul,
And made me *His*, deeds and environments died out;
Upon this earth confusion died; all other mem'ries ceased;
How all my doings died, sing we, and beat *Tellanam*

* Such people are called by the people who are in the centre of the world instead of being 'centred' in God, mad or *eccentric* (*i.e.*, out of the world's centre).

வான்கெட்டு மாருதமாய்ந்தழனீர் மண்கெடினும்,
தான்கெட்ட லின்றிச்சலிப்பறியாத்தன்மையனுக்,
ஊன்கெட் டுயிர்கெட் டுணர்வுகெட் டென்னுள்ளமும்போய்
நான்கெட்டவாபாடித் தெள்ளேணம் கொட்டாமோ.

Though Ether, Wind, Fire, Water, Ea th sbould fail,
His constant Being fails not, knows no weariness,
In Him, my body, life, and thought and mind were *merged*
How all my *self* was lost, sing we, and beat Tellanam,
(Tiruvachaka : சிவனோடடைவு, Refuge in God).

தானுமழிந்து தனமுமழிந்து நீ
ளுமழிந்து வுயிருமழிந்துடன்,
வானுமழிந்து மனமுமழிந்து,
நானுமழிந்தமை நானறியேனே.

“ஒழிந்தேன் பிறவி யுறவென்னும் பாசம்,
கழிந்தேன், கடவுளுநானு மொன்றானேன்,
அழிந்தாங்கினி மார்க்கமும் வேண்டேன்,
செழிஞ்சார்புடைய சிவனைக்கண்டேனே.”

“And the secret of a life of close abiding will be seen to be simply this: As I give myself wholly to Christ, I find the power to take Him wholly for myself; and as I *lose* myself and all I have for Him, He takes me wholly for Himself and gives Himself wholly to me.” (p. 119).

தந்ததுன் றன்னைக் கொண்டதென் றன்னைச்
சங்கராவார் கொலோ சதுரர்
அந்தமொன்றில்லா ஆனந்தம் பெற்றேன்
இயாதுநீ பெற்ற தொன்றென்பால்
சிந்தையே கோயில் கொண்டவெம் பெருமான்
திருப்பெருந் துறை யுறை சிவனே
எந்தையே, ஈசா, உட லிடங்கொண்டாய்
யானிதற்கிலனோர் கைம்மாறே.

“What thou hast given is thee; and what hast gained is Me:
O Sankara, who is the knowing one?
I have obtained the rapturous Bliss that knows no end;
Yet now, what one thing hast thou gained from me?
Our Peruman, Who for Thy shrine hast taken my heart
Sivan, Who dwellest in Perunturrai's Courts!
My *Father*, and my *Master*! Thou hast made this frame
Thine Home; for this I know no meet return.”

And we are tempted to quote the whole of the lesson for the 18th day “*Abide in Christ, In stillness of Soul*,” as it is *the* chapter most pertinent to the subject in hand. However we quote the following paras.

“There is a view of Christian life in which it is regarded as a sort of partnership, in which God and man have each to do their part. It admits that it is but little that man can do, and that little defiled with sin; still he must do his utmost,—then only can be expect God to do His part. To those who think thus, it is extremely difficult to understand what scripture means when it speaks of our *being still and doing* nothing, of our resting and waiting to see the salvation of God. *It appears to them a perfect contradiction, when we speak of this quietness and ceasing from all effort as the secret of the highest activity of man and all his powers.* And yet this is what scripture does teach. The explanation of the apparent mystery is to be found in this, that when God and man are spoken of as working together, there is nothing of the idea of a partnership between two partners who each contribute their share to a work. The relation is a very different one. The true idea is that of *Co-operation founded* on *subordination*. As Jesus was entirely dependent on the father for all His words and all His works, so the believer can do nothing of himself. What he can do of himself is altogether sinful. He must therefore cease entirely from his own doing, and wait for the working of God in him. As he ceases from self-effort, faith assures him that God does what He has undertaken, and works in him. And what God does is to renew, to sanctify and waken all his energies to their Highest power. So that just in proportion as he yields himself a truly passive instrument in the hand of God, so will he be wielded of God as the active instrument of His Almighty Power. The soul in which the wondrous combination of perfect passivity with the Highest activity is most completely realized, has the deepest experience of what the Christian life is.” (pp. 127 and 128).

“It is a *soul silent unto God* that is the best preparation for knowing Jesus, and for holding fast the blessings He bestows. It is when the soul is hushed in silent awe and worship, before the Holy Presence that reveals itself within, that the still small voice of the blessed spirit will be heard.” “Dost thou in every deed hope to realise the wondrous union with the Heavenly Vine? know that flesh and blood cannot reveal it unto thee, but only the Father in heaven ‘Cease from thine wisdom.’ Thou hast but to bow in the confession of thine own ignorance and impotence; the Father will delight to give thee the teaching of the Holy Spirit. If but thine ear be open, and thy thoughts brought into subjection and thine heart prepared in silence to wait upon God, and to hear what He speaks. He will reveal to thee His Secrets. And one of the first secrets will be the insight into the truth, that as thou sinkest low before Him, in nothingness and helplessness, in a silence and a stillness of soul that seeks to catch the faintest whisper of His Love, teachings will come to thee which thou never hadst heard, before the rush and noise of thine own thoughts and efforts. Thou shalt learn how thy great work is to listen, and hear and believe what he promises; to watch and wait and see what He does; and then, in faith and worship and obedience to yield thyself to His work, who worketh in thee mightily.”

“Then there is the restlessness and worry that come of care and anxiety abcut earthly things; these eat away the life of trust and *keep the soul like a troubled sea*. There the gentle whispers of the Holy comforter cannot be heard.” “Above all there is the unrest that come of seeking in our own way and in our own strength the spiritual blessing which comes alone from above. *The heart occupied with its own plans and efforts for doing God's Will and securing the blessings of abiding in Jesus must fail continually.* He can do His work perfectly only when the soul ceases from its work. He will do His work mightily in the soul that honors Him by expecting Him to work both to will and to do.’

“ஆசையறுமின்கள் ஆசையறுமின்கள்,
ஈசனோடாயினு மாசையறுமின்கள்,
ஆசைபடபடவாய் வருந்துன்பங்கள்,
ஆசைவிடவிட ஆனந்தமாமே”

Cease ye from desire! cease ye from Desire i
Even such desire as the desire to know God.
With each desire there follows a sorrow!
As each desire is given up, there is Bliss.

உரையற்ற தொன்றை யுரை செய்யுமூடர்கள்காள்,
கரையற்ற தொன்றைக்கரை காணலாகுமோ,
திரையற்ற நீர்போற் சிந்தை தெளிவார்க்குப்,
புரையற்றிருந்தான் புரிசடையோனே.

Oh ye fools! who attempt to speak of the u nspeak able.
Can ye find the limits of the limitless deep?
To him, who attains rest as the waveless sea.
Will the Lord of the Braided Hair manifest
Himself," (Tirumantra).

Such is the peculiar teaching held out in the scriptures of the East and the West. But such teaching is naturally reserved for the most enlightened and highly developed soul in its highest stage of ascent. These occupying the lowest flat cannot understand and grasp the wondrous vision which will break on him at the top. He will naturally take shelter in the shady nooks and corners on the path, not knowing what dangers will lurk in those corners, and not knowing that ere long he will be assailed by the most cruel storms and tempests. The Sainted Pilgrim, on the other hand, even though such storms beset him for part of the way, will never be daunted and will never lose his trust in God but will even consider them as God's own blessings; and ere long, passing the region of clouds and winds, and storms and tempests, will pass into the ever lasting Glory of Sivam from which there will be no return.

J. M. N.

NOTE TO APPENDIX I. PROBLEM OF EVIL.

From Appendix I to the article, it will be seen that the cause of our worldly existence and misery is attributed to Ignorance (Avidya) or Nescience; and it was also shown that the notion of self and selfishness (*Ahankara* and *Mamakara*) is involved in this Ignorance. In ordinary parlance, our ignorance and no other, is sin. Our Upanishads postulate in this manner. While so, the Christian Missionaries often taunt us that we Indians have no notion of sin, and therefore we do not have feelings of strong morality and hatred against sin. This note therefore I purposely add to repudiate this wrong ignorant opinion of ourselves and our religion by a foreign religion.

Sin, we have shown is no other than ignorance. Ignorance is the "seeing wrongly" or "seeing not rightly." Seeing here means perception. Perception is an act of our will which is free. A wrong act of the will is a misperception or mis-apprehension or ignorance. That this perversity of our free-will is sin and no other, and that it involves self-love, is illustrated from citations from two celebrated Christian Divines; and after this the Christian Missionary must cease wallowing in *his* Ignorance of our Religion and our Scriptures.

(1)

"And I perceived and experienced that it was no wonder that bread which is agreeable to a sound palate, was disagreeable to the diseased; and light which is amiable to clear eyes, was grievous to weak ones. And Thy justice itself displeases the wicked; how much more may a viper or a worm, which neverthless Thou hast created good, and befitting their rank in these lower parts of thy creation? For which lower regions sinners themselves also are so much the more fit, by how much the more unlike they are to Thee; but so much the more fit for the regions above, by how much the more they become like to Thee. And I sought what this evil of sin was; and I found it not to be a substance, but the perversity of the will turning away from thee, O God, the Sovereign Substance, to the lowest of things, casting forth what was most inward to her, and swelling outwardly. [*St. Augustine's Confessions' Ch. XVI. Bk. VII*].

(2)

"Hatred of self is a most necessary aid to our will; for without it we shall never obtain the help of divine love, the source of all good.

The way to obtain it, is, first to ask it of God, and then to meditate upon the many evils which are and have been brought upon man by self-love.

No evil has ever arisen in heaven or earth but from this source.

So malignant is the nature of this love of self, that could it possibly find an entrance into heaven, it would at once change the Celestial Jerusalem into a Babylon. Consider then, what this pestilence works in a human heart, and in this present life. Take self-love out of the world, and the gates of hell would close of their own accord." [*Father Lorenzo Scupoli's Supplement to 'Spiritual Combat.'* Ch: XXV].

APPENDIX II, TO PROBLEM OF EVIL.

(Referred to in Para 21 Article No. IV S. D. for July 1900.)

FROM MATERIALISM TO LOVE.

"One of the results of materialistic thought in Europe is to provoke misanthropy and suicide," said a certain Bulgarian gentleman. We sat down with him to analyze this statement, so as to get some kind of philosophy of life out of it.

Misanthropy is a mental state of an individual,—that of hatred for his environment,—or that which constitutes the universe and all its contents outside of him. This may not be a full definition, but the definition that is given is sufficient for our present purposes.

Suicide is an act of self-destruction, prompted by hate for one's own self. It may be called "mis-suity," to be uniform with the term "misanthropy." Mis-suity then is a mental attitude—that of hatred for self as distinguished from hatred for environment

Misanthropy may co-exist with self-love, or it may be combined with mis-suity. Again mis-suity may exist by itself without misanthropy. We have thus three mental states produced by meterialistic thought:—

(1) Misanthropy with self-love.

(2) Misanthropy without self-love, in other words, misanthropy *plus* mis-suity.

(3) Mis-suity.

Now, the 1st attitude is impossible so long as a man stands in society, in relation to it, and dependent on it, so as to get every service from that society to minister to the various wants that self-love demands. Self-love compels a man necessarily to war in his own mind against the misanthropic proclivities. He may conceal this, but when from self-love he is obliged to move in society, he is compelled, for outward appearance at least, to love his neighbour. This in fact is playing a double part. This is to play the hyprocrite. But if misanthropy is to be honest (or more generally if honesty is respected by materialism), hyprocrisy can have no place. Hence, one who is a misanthrope must hate society. As soon as he hates it, he cannot remain with it any longer. He must leave it, and remain by himself isolated. Isolation! How? If he is to leave man, will he go to a beast in the forest? But that will be society again of another sort, (supposing for a moment that the beast will welcome him! will it?). But if misanthropy, in its wider sense, means hatred for environment, the misanthrope must be a mis-everything, not only from man, but from the beast of the forest, as well as the bird of the air, the tree as well as the very dust on which he is obliged to place his legs. So then, the misanthrope, if he wishes to realize his ideal to its extreme consequences, must cease to exist. He cannot entertain any notion of love for self. Self-love is anti-misanthropy. One of these he must be: either self-love and therefore no misanthropy, or misanthropy and no self-love,—no self-love meaning in its extreme consequences, ceasing to exist. So long, then, as one has the wish to live, that wish is the index of love to the self,—love to the self as centre. Love in the centre is impossible without responses and impacts; love to and from from the environment. Self-love then makes love of environment compulsory. And misanthropy consistent with self-love—if materialism can teach such a lesson—is a mental illusion, which the slightest reflection must dissipate.

Let us now take up the 2nd case, *viz.*, Misanthropy *plu* mis-suity. This mental state is a horrible one, and yet it has a latent lesson to teach. The man of this condition begins by hating mankind, and all the world that surrounds him; and hates himself in addition, so that the extreme product of this condition is the committal of suicide. This man commits depredations on the world, and outrages society by every act that his misanthropy may give birth to, and he does this not from motives of self-love (as in the 1st case already considered), but from a mere motive of hatred for all that exists. He feels his own life a burden, his own existence without purpose, his very being a superfluity in nature. He gets frenzied over this idea; and nothing short of suicide can give him peace. As a salvation from his own mental torment, he woos death. To him life is no pleasure. It is all full of evil, and the only way to uproot it is to put an end to it. The inner lesson this teaches us is this. In seeking death, an escape from misery is attempted to be secured. In putting an end to oneself, the patent idea is that by such an act peace is secured. So that escape from evil, and gaining peace are really the motives lurking in the inner consciousness of this man, though it escape his own recognition under the terrible press of his mental agony for the time being. His mental hurricane rages with such fury that it allows him no time for reflection, and in seeking death, he indeed seeks firstly, escape from the storm, and secondly, some harbour where there shall no more be a repetition of his troubles. The inner lesson we learn is that the man has the innate yearning for peace (which in his own way of thinking, he tries to secure by means of death). And peace implies absence of hatred, or disposition to love. Supposing the man abruptly stopped before falling into the jaws of death and reflected thus:—"I feel the hate for mankind and for myself so intolerable, that I am going to put an end to it by putting an end to myself. But can I not put an end to this hatred by other means? How? By turning the forces of hatred into forces of love. Supposing I love my environment, and love myself, will there not be peace? Let me try." The man is here changed. He is regenerated, and he can go back to the world with a new face put on himself and on the world. We thus learn the lesson that hatred is of the disorder of chaos, and love, of the order of cosmos.

Let us now examine the 3rd case, *viz.*, mis-suity. This is of two kinds. (*a*) Mis-suity and love of mankind (or love of environment); and (*b*) mis-suity with feelings of indifference to environment. (The case of mis-suity with hatred for environment or mis-suity *plus* misanthropy falls under the 2nd case, which has already been considered).

We will take (*b*) first, *viz.*, mis-suity with indifference to environment. To make this clear, a man may hate himself, and so much as to do away with himself by suicide but he has neither love (philanthropy) nor hate (misanthropy) for surroundings. This state is half-philosophy. And what now is the inner lesson that it teaches? The very fact of his indifference to the impacts from his surroundings imply that he has really germs of love in his being, hidden under the veil of indifference. For, suppose his neighbour came and gave him a box on the ear, he should, by hypothesis, not return the blow, for to return would be the exhibition of a positive or active aspect of his mind, whereas "indifference" demands a negative or passive pose. Only, love germinal can help such a mood of indifference, otherwise the blow should be returned, thereby betraying the hateful side of the mind.

Now, going to the subdivision (*a*) of case 3, *viz.*, mis-suity and philanthropy, we may say it is the position of the martyr, except the dark feature in it, *viz.*, mis-suity. For, can a man commit suicide from motives of philanthropy? There may be exceptional cases when an act of suicide may help the cause of philanthropy. Supposing a mother were told that she could save her child by her death (say in a naval disaster, for example), and if she drowned herself for this purpose, that would be a case to the point. But in this case there was no real hate for self (mis-suity) antecedent to the committal of self-destruction, for self-destruction was dictated by motive of love for the other party than motive of hate for one self. For, if it was possible for the mother to have lived as well as have saved the child, she would have had sufficient self-love to continue to live. We think then that mis-suity *plus* philanthropy is incompatible one with the other. Even in the case of the martyr, who dies for a cause, his death here is far more to further the good cause—a particular case of philanthropy—than hate for self.

A modified form of this,—a possible one too—is (not mis-suity *plus* philanthropy), but self-negation and altruism (philanthropy). This makes a saint. Self-negation, we must warn our readers, is not mis-suity or self-destruction; but self-existence for the ends of altruism, not self-existence for self-love. Perhaps, self-abnegation or self-denial would be a clearer term. Between self-love and altruism is a long way. And self-denial is the beginning of altruism.

We thus come to universal love. Universal hate is impossible because it is not a fact. For the mental states of misanthropy and mis-suity are not universal. If that were so, each human unit should be a centre of hate, repulsing every other centre, each unit ending in self-immolation, and thus the universe would be a non-entity, which however is not the case. The universe *is*. It is a stern fact. It *is*, because it is held together; and that holding-together force is love, not hatred, which physically interpreted is attraction, not repulsion. The universe thus *is* by virtue of love; and if every unit composing it were imbued with this virtue, it would be in harmony, otherwise it would be cast out. Added to this fact is the result of our deliberations in this paper that from the very worst form of life that materialism is supposed to teach (as per our Bulgarian gentleman's statement), we find lurking in human consciousness elements of love innate; and hatred is but a temporary accident, destined sooner or later to destroy itself and merge in love, as has been demonstrated by examining each of the three cases into which we analyzed the Bulgarian gentleman's statement.

Love then is the Ultimate Principle of the cosmos. By love it *is*, by love it is sustained, and towards higher and higher experiences of love ideals it is journeying. To work towards such an ideal becomes possible, and is a pleasant duty; on the other hand, to hate is impossible, and more impossible to pursue it as an universal ideal, to the end of eternity.

The ideal of universal love or altruism, to be realised to the utmost by efforts of self-denial is the doctrine of Vedantism. *Vairâgya* is self-abnegation, and *Jnâna* plus *Bhakti*, is the realisation of self *in* the universe. What a noble ideal! Is it possible to work towards it? Yes, that is the only possibility. And if we fail to work towards it, even little by little, we must fall. By instinct, we do not wish to fall, we desire to rise. Herein lies the possibility. Let us work towards it to the best of our power.

"The ultimate principle of the cosmos, is love," we said. May not this be God? If interpreted in other terms, the working towards the ideal of love (comprising within it the elments of self-denial and altruism) would be to work towards God, and love Him and His. Love yourself as a part of Him and of His, not as set over against Him or His. Well, to many, the introduction of God into our theme may be thought unnecessary. Let it be so. Let God remain ever a hypothesis, and yet it does not debar us from giving practical effect to conclusions we have arrived above, conclusions from premises from which we carefully excluded all speculations about the constitution of our being. Be that constitution, monic, dual or ternary; in other words, be that constitution (1) material alone, soul alone, or God alone; (2) or these taken two at a time, or (3) these taken three at a time, our ethical line of conduct to approach a love-ideal—call that love, God or what you will—is clear.

Brothers, go on. If God is in our hearts, he knows our thoughts. If He is the Rewarder, and we deserve a reward, we shall get it. Peace to all.

ALKONDAVILLI G.

THE KING AND THE SUDRA-SAINT.

हे हस्त दक्षिण मृतस्य शिशोर्द्विजस्य
जीवातवे विसृज शूद्रमुनौ कृपाणम् ।
रामस्य गात्रमसि निर्भरगर्भखिन्न-
सीताविवासनपटोः करुणा कुतस्ते ॥

[Dash the dagger at the Sudra-saint, O right hand, in order that the dead child of the Brahman may be restored to life. Thou art a limb of that Rama who cunningly banished Sita, though she was advanced in pregnancy; how, then, could aught of compassion move thee?]

—*Bhavabhuti's Uttararamacharita.*

There are moments even in the obscure lives of individuals that are unknown to power and fame, when the mind is inextricably caught in the horns of a moral or religious dilemma. No perplexity, however, presents itself to the irresponsible wanderer in life's desert, whose principles change with the changing hour, and to whom the dictates of conscience and the unwritten laws of duty and righteousness are, and have always been, a dead letter. Only those whose ideals are pure and sublime and whose aspirations point heavenward are in a position to feel the pang inflicted by many a thorn in the pathway of a well-regulated and godly life.

The verse quoted at the beginning of this article is one of the finest combinations of poetry and art that can be selected from the dramas of Bhavabhuti. We should transport ourselves to that period of Rama's career when; fresh from his triumph over Ravana, he was wielding the sceptre as king of the Kosalas on the throne that had remained vacant ever since the demise of his venerable father, Dasaratha. Rama was an ideal king of old, who had his own notions of a model government, being, as he was, utterly ignorant of the latest politics of the twentieth century. He hit upon a plan of sending out spies into the very midst of his subjects, and learning through them the criticisms, if any, passed from time to time on his conduct both as sovereign and as citizen by every class of his people. Praises, real or formal, of his actions and of his valour, were of no avail to him. To one who occupies the first rank among men, commendation from all quarters is a matter of daily occurrence and must needs dwindle very soon into meaningless flattery. Rama was not lured by any such bauble. He wanted to know his defects, wherein he fell short of the standard to which kings are expected to conform, and what were the cures suggested as to how best the evil may be removed or counteracted. One day, —the unhappiest day in his life, perhaps,—one of his spies came to him with the news that the people expressed grave doubts as to Sita's chastity while in Ravana's custody and as to the advisability of retaining her in the royal palace. Sita, of no human origin, the darling daughter of mother earth, the foster-child of the foremost of royal sages, she, whose chastity, after the sore trial of a prolonged stay in the demon-chief's realm, was tested and found to be in tact by the god of Fire himself, was now the object of censure at the hands of the ignorant mob. Was he to banish his long-lost partner in life but recently restored to him by fortune? Or was he to pass by, with haughty disdain, the unpleasant opinions that his subjects thought fit to publish? It was only a minute ago that she went to sleep, reclining her head on his arm, after having wrung out from him a promise that he will revisit with her the forests of Dandaka where their happy life in exile was unexpectedly broken off by the carefully planned stratagem of Ravana. Here was a hard nut to crack. He thought, he wept, and finally came to a conclusion, in pursuance of which the chariot was ordered, and Lakshmana, under confidential instructions from his brother, had to take her to the forest and leave her there to herself. And this was done. But poor Sita knew not why Rama did not carry out his promise to accompany her, nor even that she was banished, nor the reason why such a treatment should be meted out to her. Rama's conduct in this matter stands in need of no justification, for, none but the inconsiderate would think of blaming him for adopting such a course. He knew, far better than any of us, the relative importance of family affection and kingly duty. All considerations that were purely personal had to be forgotten when the imperial voice of duty called him forth to action. What other duty has a Kshatriya to discharge than to protect and please his subjects by all that lies in his power and to see that they are happy in every way? Let us not, therefore, mistake Rama to be a hard-hearted husband, cruel even to his lawfully wedded wife.

For a short time after this sad event, the wheel of kingdom rolled on smoothly till there was cause for another friction. This time it was the premature death of a Brahman infant. The corpse was laid at the palace door, and Rama's misgovernment was hinted at as giving rise to such abnormal occurrences. Rama was again in a fix. He was confronted with a vague accusation whose particulars he could not ascertain. He was not conscious, to the very best of his recollection, of a single instance of voluntary misrule on his own part. If people are superstitious now, they were still more so in those by-gone days, and he too believed with others that failure of rain and frequence of pestilence and famine and premature deaths could result only from the misbehaviour of the king in the management of the state. An unknown voice in the air

gave him the required clue. It declared that a Sudra whose name was Sambuka was performing a penance with as much sincerity and zeal as any Brahmin sage of ancient times was ever capable of, and that the dead child would come back to life if that Sudra-saint was discovered and slain. In this case, however, Rama was scarcely at a loss as to what he ought to do. He left his palace without any delay, with sword drawn, in search of Sambuka. And the irony of fate was such that Rama did not find him out until he came to the very forest of Dandaka, a joint visit to which was the subject of that last ill-fated and unfulfilled wish of Sita. But Rama knew not at first sight that he was in that forest. He was now face to face with the Sudra sage, ready to fling his sword at him. The poet gives us a glimpse into the complexity of feelings and emotions that, at that critical instant, bewildered the mind of that half-human, half-divine being. Rama apostrophises his right hand and commands it to deal the fatal blow. But why should it? Because the Brahmin infant should be revivified. But pity melts his heart, a stronger pity than that which overpowered Arjuna at the sight of his relations, dear and near, on the battle-field of Kurukshetra. Moreover, there was no Krishna here to rouse him to do his duty. But Rama was the Lord Himself and He was his own Teacher and guide. The human had to be merged in the divine, the purely personal in the universal good, and Rama the tender-hearted had to become the hard-hearted slayer of an innocent victim in the discharge of the stern duty incumbent on his caste. Why should compassion stop his right hand from fulfilling its mission now, though it was unable to do so when the selfsame hand signed the order of banishment of his beloved sweetheart in spite of the advanced state of her pregnancy? This bold thought gave him the necessary strength and inspiration, and the bloody deed was done. The Sudra suffered, however, no harm from it, but, on the other hand, received the benefit of freedom from a long-endured curse, and, in his heavenly form, now acquired, extolled Rama as his divine benefactor. The Brahmin child too opened its eyes and became, once more, the pride and joy of its parents.

But why should Rama kill a saint? Is not a Sudra as much entitled to final emancipation as any of the twice-born classes? Rapid progress in the evolution of the soul must be appreciated and rewarded, and not punished or impeded. It is true. But religion and society were not antagonistic to each other in those times. People did not then dream of a universal religion irrespective of the nationality, the caste, the family, and the thousand other circumstances that surround the life on earth of each individual. Education then did not lead men to aspire to become one with *Brahman* in a day or two after a cursory perusal of a 'Sacred Book of the East.' The stability of society was thought to depend on a proper division of labor, and none strove to occupy a place to which the rules of society did not appoint him. It was not that the twice-born was different in the least from the Sudra in the eye of God. For God was in every phase of social life and not confined, like the 'Christian God' to men of a particular persuasion. Religious principles might very well adorn the nature of the humblest menial, though they might be missed in the unbridled luxury of a kingly career. Cannot a petty trader, for instance, be honest in his profession and useful to his fellow-mortals, and count for a saint before the highest tribunal, while the so-called Brahmin, besmeared with ashes and muttering prayers with his mind full of the world, deserves no better fate than being condemned by God and by his own conscience as a downright impostor? What is the Kshatriya for, if not to protect his subjects against their enemies? Otherwise he would be indirectly oppressing his own people by withholding the exercise of his valor against their oppressors. It may be remembered that when Arjuna preferred the life of a mendicant to the slaughter of his elders and preceptors assembled in battle array (Gita, II. 5.), Krishna exerted his utmost to dissuade him from any such tendency. He also exclaims later on (Gite, III. 35), that ill-luck in the carrying out of one's ordained duty is far better than success in the domain of a different profession in life; for, ignorant and unaccustomed, one will have to stumble on dangers and obstacles at every step.

S. VENKATARAMANAN.

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, SEPTEMBER & OCTOBER 1901.

ST. SUNDARA MURTI NAYANAR.

SOME MISAPPREHENSIONS REMOVED.

"என்னுடைய தோழனுமா யென்ற திருப்பாட்டின்
நன்னெறியைக் கண்டுரிமை நாஞ்செய்வ தெந்நாளோ."

(St. Tayumanavar).

It is not surprising to see the Revd. Dr. G. U. Pope completely misunderstand the life of St. Sundara and its incidents as there are many among us even who have similiar misapprehensions. But there is one serious error in his account and on which he bases some unpleasant comments on the Religion and its votaries. This is with reference to his statement that the marriage of Sangiliar was accomplished by a gross deception and by the connivance of God. We are sorry to state the Revd. Doctor failed to follow the account of St. Sekkilar in this matter,and it is not accountable to us how he could have committed such a glaring slip, especially as he has chosen to fulminate on the devoted head of our saint and his votaries. We will show by quoting Sekkilar himself below that there was no deception on the part of any body, and the parties to the transaction were fully aware of what took place.

The subject of the marriage is dealt with, in connection with the history of Eyarkon Kalikkama Nayanar and especially from Verses 232 to 275. We give below the account strictly and briefly following each verse, quoting the most important verses when necessary.

He prays to God to grant him Sangiliar, and that Sangiliar had so battered his heart which till now was solely dedicated to his service, and that he himself did not know what to do. God appears to him and tells him that he will grant his wishes and that he may get rid of his sorrow, and for which the saint praises God. Leaving Sundara, God appears to Sangiliar in her dream and tells her that she must wed Sundara, His great devotee, whose allegiance He secured to the knowledge of all. Sangiliar in all love and awe and obedience, respectfully represents that Sundara's liking to Tiruvarur was so well known (the extreme delicacy with which Sundara's love to Paravaiyar is put is truly woman-like and admirable!) and what was to be done. The Lord tells her that Sundara will swear not to leave her; and leaving her, he goes to Sundara and tells him that he must take an oath not to leave her. Sundara considers a little and thinks that this oath will prevent him from his bounden duty of visiting God in all his holly shrines,

நம்பரவர் பிறபதியும் நயந்த கோலஞ்சென்று
தும்பிடவே கடவேனுக்கிதவிலக்கா மென்னுங்குறியால்

and petitions humbly that the Lord will be pleased to retire under the Magil Tree (*mimusops elengi*) at the time of taking the oath. This was a subterfuge and the Lord knew that it was a vain one, and Sekkilar adds.

அஞ்சலி சென்னியின் மன்னியருள் பெற்றுப் புறம்போதச்
செஞ்சடை யாரவர்மாட்டுத் திருவிளையாட்டினை மகிழ்ந்தோ
வஞ்சியிடைச் சங்கிலியார் வழியடிமைப் பெருமையோ
துஞ்சினுள் மீளவுமணைந்தா ரவர்க்குறுதி சொல்லுவார்

சங்கிலியார் தமமருங்கு முன்போலச் சார்ந்தருளி
நங்கையுனக்காரூரன் நயந்து சூளுறக்கடவன்
அங்குநமக்கெதிர் செய்யும்மதற்கு நீயிசையாதே
கொங்கலர் பூமகிழின் கீழ்க்கொள்வதெனக்குறித்தருள—

(250 & 251).

that is to say, the Lord intending to have a little fun out of His bosom friend or out of the greatness of Sangiliar's devotion to Himself, He repaired at once to Sangiliar, and told her that Sundara will no doubt take the oath, but that *she should not consent to his taking the oath in His Presence in the temple and that she should ask him take the oath under the Magil tree.* She feels truly grateful for this favour and when she woke up, she imparted all this to her maids, with awe and wonder and joy. When next day she entered the temple with her maids, Sundara offers to take the oath; Our Sangiliar, with true modesty is silent and her Maids tell him,

எம்பெருமானிதற்காக வெழுந்தருளி யிமையவர்கள்
தம்பெருமான் திருமுன்பு சாற்றுவது தகாதென்ன
நம்பெருமான்வன்றொண்டர் நாதர்செயலறியாதே
கொம்பனையீர் யான் செய்வ தெங்கென்று கூறுதலும்

that his lordship should rot condescend for this small thing to go before the Presence of the God of the gods,

and that it is not proper;* and when Sundara, *ignorant of the Lord's doings* asked them whereelse he should take the oath, the Maids reply

மாதரவர் மகிழ்க்கீழே யமையுமென மனமருள்வார்
ஈதலாரகிலு மாகுமிவர் சொன்னபடி மறுக்கில்
ஆதலினாலுடன் படவே யமையுமெனத் துணிந்தாகில்
போதவீரென மகிழ்க்கீழவர் போகப்போய் விளைந்தார்.

that it will be sufficient if he takes the oath under the Magil tree; and hearing this, Sundara *feared mightily* but fate impelled him, and he feared that if he refused the marriage could not take place and so consented to take the oath, and he took the oath accordingly. And Sekkilar describes in the following verse the feelings which possessed Sangiliar when she saw him take the oath.

மேவிய சீராரூரர் மெய்ச்சபத வினைமுடிப்ப
காவினோர் கண்ணாரும் கண்டுமிக பனங்கலங்கிப்
பாவியேனிது கண்டேன் தம்பிரான் பணியாலென்
றாவிசோர்ந்தழிவாரங் கொருமருங்கு மறைந்தயர்ந்தார்.

when the excellent Arûrar took his TRUE OATH or *binding oath*, contrary to the expectation of Sundara who wanted to take a பொய்சபதம், Sangiliar saw and became greatly troubled in mind and exclaimed "Oh what a sinner I am, I saw this. It is God's Will," and lost all heart and became faint and retired to a corner, thoroughly wearied.

And Sundara knew that this was also His Lord's doing and praised him and went home joyful; and the marriage was soon after performed. And after a time, his longing for Tiruvârûr became unbearable; and his Decad beginning with

பத்திமையு மடிமையையுங் கைவிடுவான் பாவியேன்
பொத்தின நோயதுவிதனைப் பொருளறிந்தே போய்
தொழுவேன்
முத்தினைமாமணி தன்னை வயிரத்தை மூர்க்கனேன்
எத்தனை நாள் பிரிந்திருக்கேன் என்னாரூரிறைவனையே.

"O! what a sinner, I am! I have given up love and service of my God, and taken to the worship of the deceased flesh! My Pearl, My Jewel, My Diamond, and My Lord of Ârûr, how long will I, the Passion-covered, be separated from" is most heart-rending.

He is racked between his feeling of Love for the Lord of Ârûr and his desire to keep faith with Sangiliar; and yet in the end, the old Love conquers and he leaves the limits of Tiruottri, and he loses his eyes; and the Lord who is all Law is immovable to his repeated petitions for mercy, and till he worked out his Karma. And there occur a number of his hymns in which he expresses extreme contrition of spirit for the great fault of his, and that in spite of his fall, and the great punishment visited on him, he could never forget Him

"அழுக்குமெய்கொடுன் திருவடியடைந்தேன் அதுவு
நான் படப்பாலதொன்றானால்,
பிழைக்கை வாரியும்பால் கொள்வரடிகேள் பிழைப்ப
னாகிலும் திருவடிப்பிழையேன்,
வழுக்கிவீழினும திருப்பெயரல்லால் மற்றுநானறியேன்
மறுமாற்ற
மொழுக்கவென் கண்ணுக்கொரு மருந்துரையாய்வொற்
றியூரெனு மூருறைவானே.

and though he sinned, he expected mercy from God; and when he bantered Him if He really lived in the temple, the answer which rent his heart was "I am here. You may go away."

"பிழையுளன பொறுத்திடுவ ரென்றடியேன் பிழைத்
தக்கால்,
பழியதனைப்பாராதே படலமென் கண் மறைப்பித்தாய்
குழைவிரவுவடிகாதா கோயிலுளாயோவென்ன
புழையுடையா னுள்ளிருந்துளோம் போகீரென்றானே.

With these harsh words which signified His great displeasure at the fault of his devotee* the Lord whose Law is Love relents a little, and gives him a stick to guide himself with,

"ஊன்றுவதோர் கோலருளியுளோம் போகீரென்றானே."

and the proverb given as 2105, in Rev. Percival's book,

"கண்ணைக்கெடுத்ததெய்வம் கோலைக்கொடுத்தது"

"the god who destroyed the eyes gave a supporting staff" is usually connected with this incident in Sundara's history. At Kanchi, one eye is restored to him, and at Ârûr, both are restored to him.

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* The feeling is quite common to us also that God's name should not be taken in vain.

* (Cf St. Appar).

தன்னையடைந்தார் வினைதீர்ப்பதன்றோ தலையாயவர்
தங்கடனாவதுதான்,

Is it not the privilege of the great to relieve the distress of those who seek refuge.

சிறியோர் செய்த சிறுபிழையெல்லாம் பெரியோராயிற்
பொறுப்பதுகடனே—
சிறியோர் பெரும்பிழை செய்தனராகிற்
பெரியோரப்பிழை பொறுத்தலுமரிதே.

(Adivîrarama Pandiya).

From the above account, even a cursory reader will not fail to notice the entire unfoundedness of the Revd. Doctor's charge. No doubt Saint Sundara, impelled by the residue of his past Karma (Prârabdhta), resorted to a subterfuge, but the very subterfuge defeated itself, *failed in its effect*, and God himself put Sangiliar on her guard; and at the time of taking the oath, all the parties were fully aware of the nature of the oath and its binding character, and none was under any deception about it. Sundara knew he has had to take a binding oath, in the Presence of Him, Whom, he, for even a moment, ignorantly thought, existed alone in the temple, and he hoped to keep the oath if he could, and yet he showed his dread even then. And Sangiliar knew that the oath taken was in the Presence of the Lord, and Sekkilar describes in simple and beautiful language the great pathos and sublime feeling exhibited by Sangiliar at the time. Like a true and loyal woman, she dreads the consequences in case Sundara does not keep his promise, and feels thoroughly down-hearted, blaming herself most. And when Sundara sinned, he did not disguise his fault and offer excuses, but he felt fully contrite and prayed and petitioned only for mercy. And God did not excuse him at all, until he was duly chastened by undergoing the necessary suffering and sorrow. There is no palavering with sin, and there is no shutting of one's eyes to what was evil, and the evil is clearly stated and condemned, and met with condign punishment.

"Him whom God loves, He chastens"
"தெய்வமே கண்ணின்று நின்றொறுக்கும்."

But there is a certain keynote to understand his life, and when this is not possessed of it will be difficult to understand St. Sundara, his life and character. And in reading sacred history it is necessary in any event to bear in mind the words of such a critical historian as the late J. A. Froude. He writes.

"A fairy tale we should now call it, but that was no fairy tale to those who listened, or to those who sang the story. When Ulysses tells Alcinus of his descent into hell, the old king does not smile over it as at a dream. 'Thou resemblest not' he answers, 'a cheat or a deceiver, of whom the earth contains so many—rogues who trade in lies. Thy words have form, and thy brain sense. Thou tellest thy experience like a bard.' Where were the lines which divided truth from falsehood in the mind of Alcinus? The words of Ulysses had *form*. Lies of the accursed sort have no form, and cannot be shaped into form. Organic form is possible only when there is life, and so the problem returns which so often haunts us. What is truth? The apple falls by gravitation. Whether Newton ever watched an apple fall and drew his inference in consequence has nothing to do with the Universal reality which remains unaltered if the rest is a legend. The story of the apple is the shell. The truth is the kernel or thing signified. Sacred history in like manner busy only to convey spiritual truth, is careless as Alcinus of enquiring into fact. It takes fact or legend or whatever comes to hand, and weaves it into form. The beauty of the form, and the spirit which animates the form, are the guarantees of truth and carry their witness in themselves. Thus we are rid for ever of critical controversies. The spirit is set free from the letter, and we can breathe and believe in peace............ Such thoughts come like shadows upon water when it is untouched by the breeze. The air ruffles it again and they are gone."

And it is the spirit of the story that furnishes the key to St. Sundara's life. As the Revd. Doctor himself knows 'the great sages of the Saiva Sect in the South of India are four in number. St. Appar, St. Gnana Sambantha, St. Sundara and St. Manicka Vachaka. These are called Acharyas, Teachers and Guides to the Path, which has been fully explained in these pages. There are four such Paths and Margas called Dasa Marga, Satputra Marga, Saha Marga, and San Marga, otherwise called Chraiya, Kriya, Yoga and Gnana Pâdas. In the Dasa Marga, the devotee considers himself as the servant of God, his Lord and Master, and worships and obeys Him accordingly. In the Satputra Marga, the devotee considers himself as one of God's children, and loves and worships Him accordingly. In the Saha Marga, the worshipper ascends to fellowship with God and considers Him his friend and equal and then all that he has is his Lord's, and all that the Lord possesses becomes his. There are no secrets between them and their hearts are opened out fully to each other. Yet a still higher stage, where there is absolutely no difference and both are one, 'I in Him and He in me' and this is San Marga. With a knowledge of these four paths, it will be readily seen how these four Achariyas, respectively, represent these four paths. Each of these in their respective lives fully exhibited what such a path was. Of these four, St. Appar was the one who had to suffer most to work out his salvation. The child * has necessarily greater privileges and liberties with the Father; and the friend, the friend of his own bosom will naturally have greater privileges and liberties than even the son, and necessarily shares in the life and thought and secrets of the other. In fact, there is no 'I' and 'mine' between them; they are one soul though with

* To the Rayar's cook, the person who tramples on the body of the Rayar seemed to deserve the highest punishment of the law.

distinct bodies; and one need not be ashamed to ask the other for anything he wants; and the other is only too ready to anticipate his slightest wishes.

There is no denying anything even in asking for anything improper, but the other will surely reap the fruits of his improper request.

It will be readily seen that this ideal of the friend, *Saha*, is exactly the condition of the Yogi, who is almost in the road to Jivan Mukti, and who can command all the Siddhis, and yet if he *desired* them he is sure to fall back and reap sorrow; and he has yet some Prarabdhta Karma remaining in him which he has to eat up in this life itself; and the necessary suffering has to be undergone so that, this Agamia Karma cannot form again and lead to another birth. And but for the chastening given to Sundara, he will form seed for future birth; and it was to prevent him from a future birth, the Lord out of his great Love caused him blindness, indicative of the very minute amount of spiritual blindness which lingered in him, like the smell in the asafætida pot or the motion of the potter's wheel. St. Sundara in fact idealises the Yogi, and the great acts of privilege and familiarity* which he exhibits are fully consonant with the part he had chosen to play, for had not the Lord who himself come down and chose him as His own bond servant (வன்றொண்டன்), declared He had chosen him to be His friend?

வாழியமாமறைப் புற்றிடங் கொண்மன்னவனாரருளாலோர்
வாக்குத்
தோழமையாக வுனக்கு நம்மைத்தந்தனம் முன்பு
தொண்டு கொண்ட
வேள்வியிலன்று நீ கொண்ட கோலமென்றும் புனைந்து
நின்வேட்கைதீர
வாழிமண்மேல் விளையாடுவா யென்றருளார் கேட்க
வெழுந்ததன்றே."

(தடுத்தாட்கொண்ட புராணம். 127)

which is referred to in the verse 10 in the Arur Hymn beginning with பத்திமையும் quoted already.

"எழிசையாயிசைப்பயனா யின்னமுதா யென்னுடைய
தோழனுமா யான் செய்யும் துரிசுகளுக்குடனாகி
மாழை யொண்கண் பரவையைத்தந்தாண்டானை மதியிலா
ஏழையேன் பிரிந்திருக்கே னென்னாரூரிறைவனையே."

Him, the seven tunes, the sweetness of these tunes, the sweet Ambrosia, *my friend, and partner even of my mischiefs*, Him who gave me the beautiful-eyed Paravayar and made me His servant, Oh, my Lord of Arur how can I, the *senseless beggar*, be separated from Him.

Yes, when the sage ascends to the condition described in Sutra X of Sivagnanabodha (which see separately treated elsewhere in this issue) and the condition of complete subordination of his thought and Acts to the Will and service of God, and when one can say 'Oh Father, not as I will, but as thou wilt,' then the Lord actuates his very being and even his faults become virtues. And yet our saint did not actually escape the penalty for his fault, and we can be fully sure that his life does not furnish the least shadow of excuse to wilful evil doers for committing sins. On the other hand, the tests of the Highest dictates of morality and religion are fully observed.

And our saint has God's special command to live, as he did, as a 'bridegroom' ever and always, in entire gladness of being; if only to indicate that it is not necessary for seeking salvation to retire to forest and caves, to give up food and drink, but that it is possible even to the humble house holder living in the midst of his family and children taking the ordinary joys and sorrows of this world as the Will of the Almighty* (*vide* Siddhiar Sutra X 5.) and the mantra we quote below,

"தவம் வேண்டும் ஞானம் தலைப்படவேண்டில்,
தவம் வேண்டா ஞான சமாதிகைக் கூடில்
தவம் வேண்டா மச்சகமார்க்கத்தோர்க்கு
தவம் வேண்டா மாற்றம் தலையறியாரே."

(Tirumantra),

declares that for the Gnana margi and Saha margi, no austerities are necessary.

And what is more, in his life, we see another trait of a Gnani who disregards all caste and custom

"மலமில்லை மாசில்லை மானாபிமானம்
குலமில்லை கொள்ளுங் குணமில்லை

* We dare say many a great man has been addressed by his old bosom friend by 'Hail fellow—(அடே) well met!' and though the great man might not have felt in the least his dignity lowered by the ignoble expression 'அடே', his low dependents might naturally feel thoroughly scandalized.

* "வேடநெறிநில்லார் வேடம்பூண்டென்பயன்"
"சாத்திர மோதுஞ் சதிர்களை விட்டுநீர்
மாத்திரைப்போதும் மறித்துள்ளே நோக்குமின்
பார்த்தவிப்பார்வை பசுமரத் தாணிபோல்
ஆர்த்தபிறவி யகலவிட் டோட்டுமே."

நலமில்லே நந்தியை ஞானத்திருலே
பலபன்னியன் பின்பதித்து வைப்போர்க்கே."

His first love was Paravaiayar, one of the lowliest caste, and she was wedded to him with all due ceremonies; and Sangiliar whom he married next with all formality was a vellalah, belonging to the agricultural caste; and he, the Brahmin of Brahmins; and our people could hardly conceive how a marriage between two such people could be possible. And Paravaiyar proved a model wife, and the highest example of chastity; and Sangiliar proves the most affectionate and loyal of women.

And we need only notice one more point in the Revd. Gentleman's charges against Sundara, namely, the want of due respect in his hymns addressed to the Deity, in calling him 'mad man,' &c. The Hindu poets and devotees often indulge in what is called நிந்தாஸ்துதி (Nindastuti), and we think our veteran scholar could not be unaware of this. For St. Sundara's once 'madman', St. Manicka Vachaka calls God 'madman' half a dozen times.

"சிரிப்பிப்பன், சீறும்பிழைப்பைத் தொழும்பையும்
ஈசற்கென்று
விரிப்பிப்பன், என்னைவிடுதிகண்டாய்; விடின்-வெங்கரியின்,
உரிப்பிச்சன், தோலுடைப்பிச்சன், நஞ்சூண்பிச்சன் ஊர்ச்சுடு
கோட்
டெரிப்பிச்சன் என்னையும் ஆளுடைப்பிச்சன், என்றேசுவனே.

"I'll make them smile, unfolding faults and service
to the Lord.
"Lo, Thou hast forsaken me; but if thou leave,
I shall abuse thee sore?
'Madman, clad in elephants skin,' 'Madman, with
hide for his garb?
'Madman, that ate the poison'; madman of the burning
ground fire';
'Madman, that chose even me for his own."*

Of course 'Madman' He is, and all his followers become mad also, and are they not called madmen by the world? For what is the name by which even to-day people call them who show the least leaning to God, accompained by disregard of this world's life and its selfish interests? They are called 'cracked' or 'cracked in brain.' However, we would call attention to a sterring address, delivered by the famous theologian and preacher, Professor Henry Drummond and which he called the "Eccentricity of religion." His text was 'They said, he is beside himself' Mark. iii. 21. And he points out that no indignity that was heaped on his head, that no sorrow that he suffered was to be compared to this fresh charge, because it did not come from the mouths of his enemies, because it was not malicious, and untrue, but because it proceeded from his near and dear relations, and lo, the charge was true in a sense. And that charge was that Christ was beside himself, he was eccentric, he was mad. God and the world occupy different centres and it stands to reason that he who is in the world's centre calls God and those in Him eccentric or mad, but this carries really no censure with it.

And it is needless to observe that the Hymns are as much full of feeling and devotion as the other Devara Hymns; and full many a hymn out of St. Sundara's collection can be listened from the mouths of children and babies in any Saivite household. The four paths indicated above can be easily systematized even from Christ's own life and words; and the words of Christ that he CHOSE his disciples (John XV. 16) that he was their *Lord and Master*, and they were all *children of the father*, in Heaven, and that they were his *friends* (John XV 14) and that they will all be *one with him* (John XVII. 21 and 23), even as he was one with the Father, could only be uuderstood thoroughly by the Saiva Siddhanti, and could hardly have any great meaning for the ordinary orthodox Christian.

Indeed, Sundara's was a most lovable character; in him was combined perfection of beauty of body and mind; for was he not created after the very image of God? (*vide* the story in the Sanskrit Bakta Vilasa); (And the Yogis and Rishis of ancient days, with their ever-young and beautiful brides, the true Brahmins, were represented after the form of God Siva and His Consort, with braided hair and tiger skins 'மறையோர் கோலநெறியேபோற்றி') And he mixed with the world and was all in all, and yet all out of it. What we seem incredulous about is that God should talk to us and move in us and be with us ever and always. This is because possessed as we are of mental eyes we are blind and cannot feel the Majesty and Glory of Him who is ever with us, behind us, in front of us, and all about us; and if we could only feel such Presence and obey His dictates, what a happier and better World shall we be living in. These sages saw God not with their mortal eyes and talked to him not with their mortal tongues and heard him not with their mortal ears. Perhaps, if in

* It will occupy too much space here to give these stories and their high import. They in fact denote the qualities which distinguish God from man.

every place where mention is made of God, we can substitute the devotee's God-consciousness, it will appeal better to the few who are more advanced. These Sages with the God-consciousness fully developed in them did everything according to the dictates of this God-consciousness and with no will of their own, and attributed every gifts to God above.

Prof. P. Sundram Pillai ascribed the 8th Century A. C. as the probable date of St. Sundara's and we have shown also in another place how a later date cannot be fixed for him.

"THE ADMIXTURE OF ARYAN WITH TAMILIAN."

A NOTE.

In his note, under the heading "The Age of Gnana-Sambhanda" Mr. M. N. says "that Brahmin sanskrit scholars are as a class wonderfully patient and tolerant compared with their Tamilian friends" and as an instance of this he says, that my articles, on "The Admixture of Aryan with Tamilian," in spite of their evident intense dislike of the Brahman and the very grave charges they bring against him (the Brahman) on the flimsiest materials, such that the very word 'historical' would be a misnomer if applied to these articles" have been received by them in a 'patient and tolerant' spirit. It is a matter of surprise to me that the learned writer who lays claim to those excellent qualities which belong to the members of his community should himself give the lie to the statement when he goes on to say that I have brought 'grave charges' against the Brahmans founded 'on the flimsiest materials such that the very word 'historical' would be a misnomer if applied to these articles,' without adducing any the slightest proof in support of the charges he brings against me and other Tamilian friends. I am tempted to think that the learned friend has condemned my articles and regards them as being the reverse of historical, because they do not shower down on his community the encomiums which it has received from western scholars, who cannot be expected to have that clear insight, into the inner life of the nation, which we possess, and most of whose information is derived only from Brahman sources. I must confess that it is not in my nature to cry down any community and that if I have had to point out the defects of that great people in the course of my articles, I have done so just because I felt compelled to speak of them, in order to give greater force, lucidity and cogency to my arguments and statements. If by so doing I have, quite against my will and despite my best endeavours to avoid causing unnecessary pain, wounded the feelings of my Brahman friends, the fault is not certainly mine. What are termed 'grave charges' by the learned writer are in reality but plain facts, and I am sorry to have to remark that instead of duly examining them, my Brahman friend has merely made a sweeping remark which no one will regard in the light of a just and national criticism.

I feel compelled to note here with pleasure the co-operation of Mr. V. J. T. Pillai of Colombo, who corroborates the facts and strengthens the theory I have propounded, by additional suggestions and thoughts of his own. I hope that our friend will continue to offer similar suggestions and thoughts on the subject and thus render my work more efficient and useful. It is my earnest desire that gentlemen like him who are interested in the study of the Tamilian antiquities and are not ashamed of our ancestors will come forward with their remarks and supplements and do every thing in their power to make known to the present generation the wonders of the Ancient Tamilian world. Besides, by this means we will remove the reproach flung on us Indians, by some western savants including Dr. G. Oppert, who bitterly complains of our apathy when he says :—"It seems to me to be a matter of great regret that while the antique religious and civil history of India have often been discussed, no notice has been taken of it by the bulk of its population; in consequence the results of the researches on these points have not been very satisfactory."

D. S.

PROF. SUNDARAM PILLAI ON THE HISTORY OF THE RELIGIOUS SECTS IN SOUTHERN INDIA.

[The following extract will afford an instructive comparison with the views of Mr. Savariroyan who has been airing them in our Journal. Prof. Sundaram Pillay's idea of the primitive Dravidian Religion deserves to be specially noted.—*Ed.*]

There was a period, lost altogether in hoary antiquity, when the native Dravidian religion, with its peculiar forms of sacrifices, prophecies and ecstatic dances, dimly visible still in Veriyattu, Velan Âdal, and other ceremonies of mountain races, was alone in vogue. The first foreign influence brought to bear upon the primitive form of worship was that of the Vedic religion, which, with its usual spirit of toleration and compromise, adopted and modified the practices it then found current in the country. For a long time the influence was anything but strong, but it accumulated as time elapsed, and some traces of this foreign influences may be observed in such fragments of the Pre-Tolkapyam works, as now and then turn up in old commentaries. By the time this famous Grammar came to be written, the Dravidians would appear to have adopted a few of the social institutions, myths, and ceremonies of the Aryan settlers. But it was even then only an *adaptation* and no *copy*. The most ancient of the works of the Madura College were composed during this period. Next came the Buddhist movement; and after a long period of mutual toleration and respect, during which was produced the bulk of the extant Tamil Classics, the creed of Gautama supplanted the older compound of Dravidian and Vedic worship. After attaining to power, the mild doctrines of Buddha seem to have undergone rapid degeneration and to have otherwise offended the followers of the original cult. Then followed the revival of Hinduism. In the course of its long contact with Buddhism, the old Dravidio-Aryan religion was considerably modified in principles and practice; and the Hinduism that has now revived was altogether therefore a higher and more complex chemical compound. The first who raised their voices against Buddha were those who worshipped Siva, a name that the Tamils had learnt to use for the Deity, ever since they came under the Aryan influence, if not earlier, as contended by Dr. Oppert. The question was then, not between Siva and Vishnu, for no such antagonism was then conceivable, but between the Vedic ceremonies and the teachings of Buddha. The struggle must have continued for a long while, but the time was ripe when Sambandha appeared. Already had Appar—a learned and earnest Buddhist monk in the most famous of the southern cloisters (1)—renounced publicly his faith in Gautama; and in a generation or two appeared Sundara. They had to fight very hard, but they succeeded nevertheless in turning back the tide of Buddhism; and though the schismatics lingered long in the land, they never regained their lost position. Thus was inaugurated a period of piety and miracles, which, no doubt, impeded for a while the cause of sound learning and culture. It was during this period that the country came to be studded all over with those temples, which to this day form the characteristic feature of the Tamil provinces. As this process was going on there appeared the Âlwars, to add to the general excitement and to accelerate the decline of Buddhism. Though they represented the community that loved to feature the Deity in the form of Vishnu, I do not think they ever set themselves in direct opposition to the saivas as their later adherents do (2). The common enemy, the enemy of the Vedas, was still in the field. It was while these sects of Hindus were thus re-establishing themselves in practice, that the Acharyas or the theological doctors rose to supply the theory. Even to the earliest of them, Sankarachariar, was left only the work of formally and theoretically completing the religious revolution that was already fast becoming, in practice, an accomplished fact, at least in Southern India (3). He is usually said to have established by his Bhashyams or philosophic interpretations of Vedic texts, the six orthodox systems of worship, Saiva and Vaishnava forms inclusive. The assertion ought to be carefully interpreted, for there can be no greater mistake than to suppose that he invented or originated, these six systems. Forms of religion are founded, not by philosophers and theologians, with their interpretations and argumentations, but by heroic men of faith—faith in God and faith in themselves, to such an extent that they can induce not only others but themselves too, to believe in the miracles they perform. The former came later on to justify and sanction what already exists, with their elaborate exegetics written solely for the learned and thoughtful, not to say the sceptical. Sankarachariar himself is personally a Saiva, but he suppresses his individual inclinations and takes his stand upon the common ground of the Vedas, and so supports all sects accepting the authority of these hoary compilations, in order to show a united front against the common foe. It is expressly to meet the heresy of Nirvana that he formulates the Advaita or non-dualistic theory. But the common enemy soon disappears or sinks into unimpo t-

(1) I mean Tiruppâ-tirupuliyur; named after Pataliputra.

(2) The fable of Tiru Mankai Alvar's quarrel with Sambandha, whose trident he is said to have snatched, reflects only the modern feelings of the sect. Even as a story it fails; Sambandha had only a pair of cymbals and never a trident.

(3) Even in Northern India, the practical work of confuting and over-throwing the Buddhists fell to the lot of Bhatta Kumâra (*sic*)—the redoubtable champion of Vedic Karma—and Prabhâkara, rather than to Sankara, who followed them after several generations.

ance; and later Acharyas, not feeling that external pressure, find the Non-Dualism of Sankara a little too high-pitched, if not dangerous also, to the current pietist forms of worship. Accordingly, Ramanuja slightly modifies the original Non-Dualism and distinctly puts a Vaishnava interpretation on the Vedic texts. But he still retains the Non-Dualism of Sankara to some extent. His system is not dualism but Visishtadvaitam, meaning qualified Non-Dualism. When we come, however, to the days of Madhvacharya, the Buddhistic theory is so far forgotten, that all forms of that original Non-Dualism, with which alone Sankaracharia was able to confront the heretical Nihilism, are completely rejected in favour of pronounced Dualism, which perhaps was always the theory implied in the Saiva and Vaishnava practices (*a*). And what is more, this last of the Acharyas adopts some of the very principles for the sake of which Buddha revolted against the Veda—as for instance, substituting animal images made of flour, for the veritable and living ones required for Vedic sacrifices. But except in the matter of such minor details, the dogmas of none of these Acharyas affected the forms of public worship. The temples and processions remained, exactly as they were, in the days of the fiery votaries of old—the Saiva Nayanmars and the Vaishnava Alvars; only as time rolled on, these latter crept, one by one, into the sanctuaries they themselves worshipped, and secured those divine honours that are now their undisputed rights.

(From *Some milestones in the History of Tamil Literature*).

AN APPEAL TO THE TAMIL NATION.

Whatever the sentiments and opinions of different individuals may be, as regards the comparative merits and value of the languages of the various races and nations of the world, there can be no question as to the preciousness and importance of a language to those to whom it happens to stand in the relation of mother tongue. It is, indeed, not overstating the truth that a nation and its language rise and fall together. No nation can, in any true sense, adopt and make its own, the language of another nation. The noblest and highest ideas a nation is capable of, can find its best and truest expression only in its mother tongue. It is the bond of a common medium of thought that holds together human units in racial or national unions, without which no progress is possible. The Tamil race possesses such vitality that it has maintained its individuality among the races of the world for several thousand years, and if its preservation in the future is desired, as it must necessarily be, by every Tamil who is loyal and faithful to the great traditions of his race, the supreme necessity of rescuing its language from decay and degradation should be practically recognised. It need not be pointed out that the true life and basis of a language exists mainly in its classical literature; and in spite of the manifold misfortunes that have befallen our literature, there is still a remnant left to us, which is worthy of a place, side by side with the literatures of Greece and Rome. But a great part of this remnant is preserved in a most perishable form in old manuscripts, which do not possess much resisting power against the attacks of the moth and the white-ant. How sad it is that two of the five primary epics, *viz.*, "Valayapathy" and "Kundalakesi," have now been irretrievably lost to the Tamil world, although there is sufficient evidence to show that one of them at least was extant until a few decades ago. The imperative necessity that exists, therefore, of devising some means to preserve the remains of our literature needs no further advocacy. In what other way, but by issuing in print all the unprinted ancient books, can this end be achieved?

This, of course, is a task of a magnitude that no single person can undertake; but nothing can be too hard for co-operative bodies.

It is proposed that, as a purely literary, and therefore, a national undertaking, all loyal Tamils should form an Association, with branches in every Tamil District. The most practical way in which the Association, if formed can achieve its end, is to help the Pundits who are already engaged in editing old classical works to continue their work by giving them donations sufficent to cover the expenses of publication. The funds required for the purpose may be raised by the members of the Association by means of such monthly subscriptions paid by them as are within their means. Those Tamil gentlemen, who, by virtue of their wealth and position, are recognised as the leading members of our community, may subscribe liberally and become the Patrons of the Association. I would suggest also that an agreement may be entered into with the Pundits helped by the Association that a copy of every book published under its auspices should be issued free of any extra charges to every member of the Association. But, these and other similar matters may be discussed and settled in due course by the Association after its birth.

Finally, it being believed that nothing more need be said in this matter to entitle it to, if not ensure, the favourable and serious consideration of every thinking Tamil, and especially of those who are the representatives of the intellect and wealth of our community here and elsewhere, the suggestion is formally made that a meeting of the enlightened and educated Tamils resident in Colombo be convened without delay, in order to concert measures for the carrying out of this object. (From a Ceylon Journal.)

(*a*) It is to be noted that elsewhere Prof. Sundaram Pillai calls Arulnandi Sivachariya a most uncompromosing dualist and Sankara as the greatest of Modern Hindu philosophers. See pp. 4 and 47 of his "Milestones."—Ed.

EXTRACTS.

A MEDICAL INTERVIEW.

(The Opinions of an Eminent Surgeon concerning Food-Reform).

Amongst the visitors whom I have had the pleasure of receiving during the past month was Dr. R. H. Perks, M.D., F.R.C.S., L.R.C.P., a medical man who has travelled widely and has had a large experience both in England and in Australia (also as Medical Superintendent of the Hospitals at Devonport and Adelaide). Knowing that he was a vegetarian—for he has long been a Member of The Order—and seeing that he was a splendid specimen of healthy and vigorous manhood, I thought the occasion presented an opportunity for a press interview, and for obtaining some candid expressions of opinion which would be helpful to some of our readers, who, although walking in the paths of Food-Reform, are at present, perhaps, doing so in fear and trembling, owing to the forebodings expressed by anxious relatives and the doleful misgivings of some local doctor who has not studied the subject of hygienic diet as well as the art of medicine.

The following answers to my questions are just as I received them from Dr. Perks; they have not been worked up to produce literary effect. I commend them to the notice of the many medical men who are numbered amongst our readers with the hope that some of them may be led to declare themselves more openly as being in favour of the abolition of carnivorism. I invite their co-operation in our beneficent work, and would courteously remind them of their great responsibility towards sinful and suffering humanity because of their influential position as teachers of the art of right living.

The pages of this Journal afford a world-wide platform to any such who realise their sacred obligation to proclaim the truth. It is the mission of every true doctor to be a *teacher*, and the peopie need *advice* more than *medicine*. I also know, from the numerous letters that reach me, that many persons are only too ready to pay for such advice; for I am constantly asked to give to enquirers the names of professional men to whom they may safely apply.—[Ed. *H.G.A.*]

* * * * *

What is your candid opinion of the movement which is now taking place in so many lands to promote the abolition of the carnivorous habit on the part of mankind?

I think the Movement is one which will influence the condition and destinies of humanity profoundly for good. I regard the adoption of a non-carnivorous diet as the *indispensable first step* in the development of a healthier and fuller life on all planes of man's being—physical, intellectual and spiritual. I am also of opinion that the adoption of the highest ethical standpoint, as illustrated in the teaching of the Order of Golden Age, from which to advocate a pure and humane dietary, is the true course and the only one likely to be widely and permanently successful.

Has your long experience both as a physician and a surgeon led you to believe that any considerable proportion of human disease is the result of eating animal flesh as food?

Yes. The very large class of "diseases" and degenerations—much more numerous than suspected by the lay public—caused by the action of the gouty and rheumatic poisons, are primarily due (and this is recognized by the medical profession in their treatment of them) to carnivorous diet on the subject's part, or his inheritance of such diatheses from ancestors of similar habits. These diseases, I believe, would become practically unknown if a vegetarian diet were generally adopted.

Tuberculosis most frequently occurs—though to what extent it is impossible to say—from infection from diseased and imperfectly cooked flesh. Also the parasitic diseases, Trichinosis and Tapeworm, from the same cause.

In Australia a pronounced form of (uric acid) anæmia is almost universal among young female adults, especially of the working classes, from excessive flesh-eating.

I am also convinced that much of the so-called summer diarrhœa and dysentery is caused by ptomaine poisoning—the result of decomposing flesh, though such decomposition may not be evident to the sense of smell.

Do you think that any considerable percentage of the Medical Profession are likely to lend their influence to this work of teaching the people the advantages of living upon pure fruitarian or natural food?

I think the number of medical men who recognize the value of a natural, pure and restricted dietary is rapidly increasing. Many, I am sure, who are *personally* convinced, are deterred from advocating their beliefs to any considerable extent by the extraordinary prejudices and ignorance of a large section of their patients on the food question—amongst whom such advocacy would probably lead to loss of practice and possibly of livelihood.

As these prejudices are overcome and ignorance is dispelled by such agencies as *The Herald of the Golden Age*, such men will be able to follow their convictions without the fear of penalty.

Do you consider that the intelligent and judicious use of vegetarian food would be likely to increase or decrease

the amount of indigestion which prevails amongst all classes of society at the present time?

I consider that it would be followed by a considerable decrease. "Indigestion" is frequently, and sometimes the only, symptom of gouty and rheumatic conditions, and is also largely due to habitual overfeeding, the temptation to which—"to keep up the strength"—is much increased by the "sinking feeling" so frequently present in the reaction period following the immediate stimulant effect of a flesh-meal. The large amount of undigested debris from a vegetable dietary is a valuable factor in securing regular intestinal action.

During your career have you had a large operating experience as a surgeon?

As the chief Medical Officer in large hospitals for a period of 13 years, and subsequently in private practice, the number of operations which I have personally performed, assisted at, or have had general charge of, has been large—perhaps ten thousand.

Among the number were there any whom you knew to be of vegetarian habits?

I do not remember any case of a patient having declared himself to be a vegetarian.

Do you consider that those who abstain from animal food stand a better chance of recovering from accidents, operations, etc.?

I cannot speak from personal experience, but all the records of surgery among non-flesh-eating peoples (Hindus, Turks, Egyptians, etc.) seem to establish this fact.

Do you consider that the habit of flesh-eating tends towards the development of dipsomania and that the Food-Reform Movement has a reasonable chance of solving the 'drink' problem?

Yes, to both queries. I believe the craving for alcoholic "stimulants" is often due to the disordered digestive conditions in gouty constitutions. Conversely, from my own personal experience and the testimony of friends who have adopted a vegetarian dietary, I can say that its use develops an indifference and even distaste for alcohol. So marked is this that I consider we have, in a pure diet, a true physiological remedy, or rather antidote, for the drink crave.

Knowing from personal experience that two large Insurance offices have offered to make greater concessions to vegetarians than to any other class of the community (teetotallers not excepted), I should like to know if you consider they are justified in so doing?

Yes, certainly, believing as I do that such a large proportion of the diseases affecting our populations are due directly or indirectly to flesh-eating.

Do you, as a practical man with much experience of the errors and needs of mankind, consider that I could spend my life to better purpose than in advancing the ideals which are proclaimed by The Order of the Golden Age. Do you think that in any other way I could do more as an individual towards lessening the sum total of the world's suffering?

No, I do not think a man can devote himself to a nobler life work than the endeavour to realise for himself and help others to realise your ideals. The pure ethical teaching contained in *The Herald of the Golden Age* is especially needed to counteract the tendencies of this self-seeking and materialistic Age, to lead men to think seriously on the problem of their existence here, and to help them to the attainment of a higher and purer life. Personally, I am so impressed with the profound importance to humanity of such work that it is also my resolution to devote myself voluntarily to a life endeavour to hasten the advent of a better time—that "Golden Age" when there shall be no more need of such efforts, for "all men shall know the Father and do His will from the least even unto the greatest."

("*From the Herald of the Golden Age.*")

REVIEW.

THE BARATA SARAM.

(*A Tamil prose book by Mr. K. Kuppuswami Mudaliyar, B.A.*)

This brochure forms an important addition to the Tamil prose literature which in its present state is noteworthy only for its lamentable poverty. From the time of Arumukha Navalar and for some years previous to him, attempts have been made to produce a popular, readable and elegant prose literature but not with any marked success. Prose books have been ranging from vulgar stories on the one hand to ultra-grammatical masterpieces on the other. Persons of ordinary culture should not waste their hours on the former specimen of literature as has hitherto been the fashion for the reason that they could not understand the latter. Books of a less ambitious nature than the masterpieces were few in number, books, we mean, which, while wisely adopting a simple style, did not descend into coarseness, and while aiming at elegance did not rise to ostentation. To this class of chaste popular literature, this little volume might be said to belong. As such it has every claim to the attention and patronage of the public and especially of the Board of Vernacular studies in whose hands rests the welfare of the Tamil language and of the youths that apply themselves to its study.

The Bharata Sara is professedly a translation of Annie Besant's Mahabharata, and the volume before us is the first instalment. The author proposes to present the whole translation in three volumes as each volume will make in itself a book of convenient size and form. If it were not for the author's confession, we should have been led to believe that it is an original performance, for the language is so easy and flowing that nowhere it reads like a translated work. It is a general defect with translators, especially, of books of this nature, that they set at nought the genius of the Tamil language and do their task in a slipshod way. These half-hearted productions form a hybrid class and do credit neither to the writer nor to the reader. The author of this book, however, has been cautiously guarding himself against this defect and deserves applause for it.

But the book is not a mere translation. The author has always been wakeful to difficulties occuring in the original and has taken care to clearthem up by suitable explanations and illustrations. The text of Vyasa has been followed in the narration of the story, and each narration closes with suggestive remarks which form the moral, as it were, of the narration. These remarks at the end propose problems and suggest solutions for them, problems of all importance to every man. The narrations too are not tiresome and therefore one can afford to know the Bharata story in a very short time by going through this book.

Lastly, it would be unjust if we should not add that the printing and the binding of the book have been so carefully attended to that they lend an additional charm to the book. Further the book is priced very low and every Tamilian is recommended to provide himself with a copy of it.

S. A.

CORRESPONDENCE.

AN OBJECTION.

To

THE EDITOR, *Siddhânta Deepikâ.*

SIR,

With reference to your footnote p. 53, S. D. for August 1901 that "the Sanskrit word [(*udara*)=force] is by no means the right one," I beg to say that salvation by God by *force* is certainly the attribute of *udâra* or bounty on His part. Please publish this note.

A. G.

[We confess we cannot understand the learned explanation. Mr. A. G. is flying off the contention at issue. As an answer to the point, we would request our correspondent to cite examples from Sanskrit philosophic classics, to bear out the alleged sense of *Udâra.*—Ed].

RAMAKRISHNA SCHEME OF SERVICE.

AN APPEAL.

To the Editor, "Light of Truth."

Sir,

While it is a fact that in our Tirthas, Sadhus do not usually suffer much from want of food, it is none the less true that in very few of our holy places, particularly in those situated in out-of-the-way mountainous regions, there are no arrangements made to look after them when they are ailing and sick. Sadhus, as a rule, live apart from one another,each in their own little huts. It can,therefore, be easily imagined how much suffering—which a little loving service and care may alleviate—they undergo in their seclusion, when laid up with sickness. They become so helpless that it is not improbable that many of them suffer the most intense agony for want of a drop of water and that some die weakened by disease, thirst and hunger.

Realising the extreme necessity, the Sannyasin Brotherhood of which the Swami Vivekananda is the head, have as a beginning started a home, at Kankhal, near Hardwar, early in July 1901, for the relief of the extremely sick and helpless Sadhus and pilgrims, and from where too medicines and food for the sick are distributed.

One of the highest products of human development is the increasing capacity of realizing the helplessness and distress of others and a loving solicitude to remove them so far as possible. The succour of those, in their moments of suffering, who keep the spiritual atmosphere of India from losing its ancient power and potency, who sacrifice their lives to the sustenance of the highest force that makes for good in the universe and thus contribute to the

maintenance of the spiritual equilibrium of the whole world,—which as we venture to think, is the only condition of ensuring a steady, harmonious, ever progressing evolution and thus perform the highest possible service that could be done by man—is therefore the supremest act of useful charity, as well as the best service that money can render. It is earnestly hoped that none will hesitate to contribute his share to the up-rearing of an institution of such palpable practical good and spiritual promise.

All donations and subscriptions will be thankfully received and acknowledged by the undersigned in *Prabuddha Bharata*, the monthly English organ of the Brotherhood, published at Mayavati, Almora, Kumaon.

Advaita Ashrama, Mayavati, Kumaon.

Yours truly
VIMALANANDA,
Joint Editor, *Prabuddha Bharata*.

(The scheme is a commendable one and we exhort all our subscribers from the bottom of our heart to do something towards the succour of the *Sâdhus*—Ed.)

SOME DISPUTED POINTS CLEARED.

The Editor of the *Deepika* had the kindness to introduce to his readers Professor Julien Vinson of the School of the Living Oriental Languages Paris, in its double issue of June and July. The Professor, I dare say, is already well known to the Tamil scholars of this country. He is one of the very few well-wishers of the Tamil Language among European Oriental Scholars; and his recent works in the field of Tamil literature and his present labours in it have already been made known to our readers. During his career at Karaikal, the Professor contributed many learned and valuable papers on Tamil literature and language to the *Revue Orientale*. Mr. G. Gover, in his work entitled " The Folk Songs of Southern India," mentions the name of this learned scholar among the few who were devoting themselves to the study of the Tamil language. The Tamil public is very much obliged to the Professor for his deep interest in Tamil language and literature, as it is deeply indebted to his "elder contemporary at Oxford."

In his letter to the editor of the " Siddhanta Deepika," which appeared in the combined issue of June and July, the Professor had the kindness to make a few remarks on two important points in connection with the series of articles on philological matters which have been appearing in some later numbers of the journal.

The first point according to the Professor is that " most of the collaborators *of the Deepika* appear to think that the Sanskrit and Dravidian (Tamilian) languages may possibly be related to one another." I am sorry to note that the Professor should have been led to form such an inference from the articles on philological matters that he refers to. No acute and critical Tamil scholar of the modern school, I believe, ventures to think that Tamil and the Aryan languages are affiliated to one another and belong to the same family. If our Professor had only the kindness to peruse the last paragraph of my second article on " Tamil Philology" (Vol. iii p.150, of this magazine), I am sure he would not have come to such a conclusion. I, for one, do not at all hold that Tamil and the Aryan languages belong to the same family. Thus far I agree with Western scholars. But, in my articles on Tamil Philology, I beg to say, I had reasons to differ from the opinions of the Western scholars in regard to the following two points, *viz*:—(*a*) that 'Tamil belongs to the Turanian family,' and, (*b*), that 'there is no connection whatever between Tamil and the Aryan languages.'

(*a*) They generally believe that Tamil belongs to the Turanian family. This is a Western theory based on the principles propounded by Dr. Caldwell, whose conclusions are inaccurate in many cases. His elaborate and excellent work entitled the 'Comparative Dravidian Grammar,' not only contains many wrong theories and premises, but also the "grammatical portions are often founded " as Dr. Pope says, "on insufficient data." Such facts I have already brought out in my articles on Tamil Philology, in several places. It is no wonder,therefore,that these unfounded principles of Dr. Caldwell misled the Western savants. The need of an examination into the Doctor's theories before they become accepted as solid principles, is thus strongly felt.

It is an evident fact that Tamil is quite distinct from the languages belonging to the Turanian family as it is certainly from the Aryan. An acute and scientific study of the Tamil language will make this fact perfectly plain. Now, new methods of scientific investigation in the field of languages, which were unknown to Dr. Caldwell at the time when he wrote his 'Comparative Dravidian Grammar,' bring to light the true position of Tamil and places it under a separate group; and it is under this group that most of the languages of India, and the Chaldean and the Accadian, of the ancient Western Asia; with the Hungarian, Finnish and the archaic Etruscan of Europe, are, I should think, to be brought, and reasonably called the *Tamilian Family* of languages. These tongues must of course be honorably acquitted from the Turanian thraldom and purged of their unmerited stigma.

In the infancy of the Science of languages it was the fashion to divide all the languages of the world into three groups and abandon all the rest,that could not be classified under the Aryan or Semetic groups, to one class, and unscrupulously name it the Turanian family of

languages. So it was that the Accadians, the most ancient and civilised nation known to the world and other similar races also with their languages were forced under the Turanian group. The term Turanian is given the meaning of *wandering savages!* When we know how organised was the household of the Accadians and how settled was their government in those ancient days, when even the Aryans were homeless wanderers in the central parts of Asia, without order or government, is it not really absurd to signify the Accadians by the term Turanians? Therefore, either it is wrong to call the Accadians by the name Turanian or it is illogical to apply such a qualification to that term. Thus, the conclusion of Dr. Caldwell that the Tamilians belong to the Turanian family, and that of other scholars also that the Accadians and the ancient Chaldeans belong to the same stock, arose, I beg to say, from too blind a confidence in such an incorrect theory. "சனமருள, சாஸ்திர(*sic*)மருள" is a significant proverb justly applicable to these misconceptions.

(*b*). The statement of Prof. J. Vinson, that "Tamil and Sanskrit, in spite of some analogy of words, have no connection whatever," next claims our attention. Before entering into the consideration of this statement, let us inquire into the history of Sanskrit. The Aryan tongue which was once in vogue in the Bharata Land is to be divided into two divisions; namely, the Aryan primitive and the Aryan derivative. The former is purely Aryan; the latter is derived as a result from the admixture of the Aryan and the Tamilian. Though the Aryan derivative, by which Sanskrit is meant, is considered as an Aryan language yet in reality it occupies a middle place between the two groups, the Aryan and the Tamilian. Not only "in spite of analogies of words" alone, but even in grammar and in structure, Sanskrit resembles Tamil much and differs a great deal from the other Aryan tongues. These prove that Sanskrit is formed as a result from the union of the Aryan and the Tamilian tongues. So, Sanskrit is not purely Aryan, but a combination of Aryan and Tamilian as the people itself. The direct result of this combination is the richness of its vocabulary and the pride of its idioms. Sanskrit was exclusively the language of the *literati*; while the masses spoke the corrupted dialects, which originated from the same cause. "Hindustani is," as Dr. G. Oppert says, "a fair specimen of such a miscegenation of languages." These facts will receive a full discussion in my forthcoming articles on the 'Admixture of Aryan with Tamilian,' when I come to the point.

Now putting aside Sanskrit, the Aryan derivative, which is much indebted to Tamil for its formation, let us see the connection that exists between Tamil and the parent Aryan tongue, as well as the other tongues of the family. The analogy of those Aryan tongues to Tamil in most of their vocabularies, brings out a clue to their very remote relationship which is yet to be expounded and studied. This analogy should not be supposed to be merely accidental as some scholars think. Dr. Pope rightly observes that "they [the Tamilian tongues] certainly contain many traces of a close connection with the Greek, the Gothic, the Persian, and other languages of the same family in points even where Sanskrit presents no parallel." The resemblance of many words and even of grammatical forms, which at first sight may be thought to be entirely different, when they are reduced to their original or primitive forms, would be very remarkable. That eminent and great Sanskrit scholar, the late Prof. M. Seshagiri Sastriar, M.A., is probably right in thinking that "the Dravidian [Tamilian] languages, in their connection to the Vedic Sanskrit, have a greater philological importance, than Latin, Persian and many other languages." What kind of remote relationship these two groups of languages have had, either belonging to the same stem and then separating and developing independently in foreign lands, or originating from different sources and thriving for sometime in alliance in a common land till the people separated and migrated to foreign countries, we are not at present in a position to positively say. All that we can say now is that the two languages though belonging to separate families still show strong signs of close connection. Until modern researches and investigations make these points clear we must hold that though Tamil and the Aryan tongues belong to entirely different groups of languages, yet they possess an intimate connection between them.

In these matters, we should be very particular not to pay much regard to the opinions of such scholars as have not thoroughly studied Tamil lest we should be led into prejudices in our researches.

II. About the origin of the Tamil literature and the introduction of the art of writing in South India, Prof. J. Vinson supposes that the former had its beginning not before the fifth or sixth century A.D., and the latter about the third century A.D. The Professor builds his supposition on the belief that there are no Tamil inscriptions in South India prior to the sixth century. I do not see with what evidence the Professor so firmly believes in the non-existence of inscriptions in South India prior to that time. There are certainly many inscriptions and letter-cuttings (*sic*) of olden days in rocks and stones which, if examined, would point to a date considerably earlier than that which our Professor is pleased to propose. As yet we have not set foot on any inquiry in this direction, and if earlier inscriptions have not been forthcoming, it is due to the want of thorough-going researches. The fault is partly with the

Indian Government which is indifferent to the researches of the Tamilian antiquities, unlike its partiality for Sanskrit. It is a fact that in Mr. Sewell's Archaeological Survey of South India, only those inscriptions that bear a date have been brought to light, while the rest were rejected, as informing us nothing of the time they were written in, though they could be traced to a historical period by a reference to the internal evidences in the Tamil literature itself. Since we cannot conclusively state that there were no Tamil inscriptions before the sixth century A. D., our Professor's conclusions that the Tamilian literature dates only from the 5th or 6th century is, at least in my view, not well-founded. It is not always safe to deduce conclusions from points not thoroughly sifted or understood.

The existence of the Tamil literature from an earlier period than our Professor seems to think can be easily proved. The late Prof. P. Sundaram Pillai adduced sound reasons in his " Some Mile-stones" or "The Age of Gnanasambhantha (*sic*)" to clearly establish that Sambhanta's (*sic*) age was between the 4th and the 6th centuries A. D., which was fully corroborated by the discoveries of Dr. Hultszch and other scholars. I do not think there is any one who asserts that the *Book of Hymns* or *Devaram* of Sambhanta and other saints of Saivaism are the first products in the field of Tamil literature. To this period probably, if not to an earlier age belong, I should think, the *Hymn Books* entitled *Nâlâyirapirabhantam* (*sic*) of Alvârs, the saints of the Vaishnava sect. There are certainly many existing Tamil works of greater importance, prior to these works of the Bhacti (*sic*) school.

Between these devotional works and the works collected and compiled in the days of the Madura Academy, stand the 'Five Standard Epics' or 'The Panja Kaviyams' (*sic*), of which, the Cilappatikaram and the Manimégalai were written in the reign of Karikala Cola I, the contemporary of Gayavagu of Ceylon, whose name also occurs in the text. It is a well-known fact that Karikala flourished about 113 A. D., when Gayavagu I, began to reign in Ceylon. So these two works of the 'Five-standard Epics' belong to the very early part of the second century of the Christian era.

Among the works of the Madura Academy the well-known 'Sacred-Kural' is one, of which not only Cîttalai-Câttanâr, the author of Manimêgalai who lived in the same age with Karikala I and Gayavagu of Ceylon, but also several other poets of the Madura Academy speak highly. So the *Kural* should be a work which existed from the beginning of the Madura Aacademy. Professor Seshagiri Sastri as well as Dr. Pope think that the 'Sacred Kural' might have been written during the first century of the Christian era. But from the above facts, it is not irrational to infer that the Kural might have been composed much earlier than the Christian era.

Among the existing Tamil works, the grammar Tholkappiyam is supposed to be the oldest extant, and the only work that has survived the *Deluge*. The author of this grammar is anterior to the Sanskrit Grammarian Panini, and from the current tradition we can say this much *viz.*, that he lived before the inundation which swamped the stretch of land that existed to the South of the modern Cape Comorin. We cannot fix the date of the Deluge. It must have occured certainly before the establishment of the Tamilian dynasty at Korkai, which was anterior to the construction of the city of Madura. As we know that a long line of kings ruled at Korkai for many centuries, we may safely assume that the deluge must have taken place only several centuries before the erection of the city of Madura at about the 9th century B.C. The Deluge, therefore could not at the outside be later than the 15th century B. C., and the date of the Grammarian Tholkappiyan must be prior to this event. This work though very old is a masterpiece and could have been composed only when the language had reached its pristine maturity. From the references in Tholkappiyam itself we are led to surmise that there were many literary works even before it, which perished at the cruel hands of Time and from the big *Deluge*. So completely has the Deluge done its destructive work that we hardly come across in South India such old manuscripts and libraries as confront the gaze of antiquarians and explorers in Nineveh and other ancient Chaldean towns.

Dr. Caldwell says, that " Tamil literature seems to have known no youth," and quite in accordance with this the tradition also runs that there were two other Sangams before the Deluge, in which many works were written. But we have none extant except the Tholkappiyam, the only relic of the Pre-Deluvian Tamil literature. Even this, in the form in which it now exists bears the mark of much alteration from new additions interpollations and accretions. We are told that it originally contained only 600 Sutrams but now it has grown to treble the size. Every later grammarian, till the end of the Last Academy contributed his own share towards enlarging, altering distorting this ancient work. It is impossible now to reconstruct from Tholkappiyam the past history of the language at the date of its composition. Thus, Tholkappiyam has lost its historical merit and the invaluable property it might otherwise possess as *the* surviving classic of the Pre-Deluvian Tamil literature.

I leave out the traditions of the Tamil sage Agasthiya as they are hopelessly blended with myths. That there was such a personage as Agasthya I do not doubt. His age should be ascribed to a time much anterior to the advent of the Aryans into the Bharata land. And his story also points to the existence of Tamil writings in Northern India also.

I believe that, from the above, Prof. Vinson will find that he was very hasty in his conclusions about fixing the date of the Tamil, literature on the untenable supposition that the art of writing was only introduced about the 3rd Century A.D. We have indisputably shown that the literature of the Tamilians date from a period far beyond the 15th Century B. C., nay, even anterior to the advent of Aryans in the land of Bharatans (*sic*), and from this it naturally follows that the art of writing must have been known to the Dravidians even earlier than that. Even the oldest grammar extant calls the articulate sounds by the name எழுத்து, "character," *i.e.*, sound reduced to written form, from the root எழுது "write." Does not this fact alone prove that the Tamilians had known the art of writing from a very remote antiquity? Moreover, the compositions and compilations of the Madura Academy or as it is called the Last Academy, have many passages in them referring to stone-inscriptions. In a chapter of Kural, a soldier addresses his adversary in what Beschi calls 'Spiritus Martialis,' thus:—

"Ye foes! stand not before my lord! for many a one.
Who did my lord withstand, now *stands in stone*."

"*Stands in stone*" here refers to the old custom of writing epitaphs on the graves of warriors, and it is thus described in the Purananuru "and they inscribe it with their hero's name, adding: 'This is the memorial of him who thirsted for the fight, full of valour, amid the hurling of the spears.'" (Vide verse 251, Pura-nanuru.) These can by no means, be the mere offspring of the poet's imgination. There are many more allusions to such epitaps in the collections of Pura-nanuru especially in Chapter X of the 'Pura-porul Venba.' These facts abundantly show that there have been inscriptions in the Tamil land from a very remote period. And Dr. Hultzsch, in his 'Epigraphia Indica,' Vol. IV, Nos. 22, 23, and 52 gives descriptions of three such Tamil inscriptions found in the District of North Arcot in S. India.

From these facts we can conclude that the Tamilians knew the art of writing from a time only lost in antiquity. Nay, it is nothing remarkable that the Tamilians knew and cultivated the art of writing even in Pre-Historic times, when it can be easily proved that they are coeval with the ancient Accadians, the inventors of the cuneiform system of writing, whose clay tablets of 4000 B. C. are now forthcoming one after another.

I have endeavoured thus far to convince the learned Professor of my points, and answer the few objections which he was kind enough to raise in the double issue of June and July of the *Deepika*. I hope that this will only serve to increase the keen interest which the Professor has already evinced towards the welfare of the Tamil language and literature, and to induce him to push his inquiries further into the sadly-neglected field of Tamil literature with a genuine scientific spirit, untramelled by prejudices, and unbiassed by pet theories, therby earning the well-wishes and gratitude of every lover of Tamil, Native or European.

D. SAVARIROYAN.

ANCIENT TAMILS AND THEIR CHALDEAN AFFINITIES.

The Editor,
The Sidhanta Deepika, Madras.

Sir,

While thanking you for finding room for my last article in your valuable journal, I would bring to your notice a fact or two more which would help learned men in determining the affinities of the Tamilian race. The Revd. A. Carr, M. A., late Fellow of Orient College, Oxford, states, in an essay of his, included in the Cambridge Companion to the Bible that, "One City Erech or Warka in Lower Chaldea is literally a City of the dead being, filled with places of sepulture, where the bodies are placed in jar-shaped earthenware coffins." It being now an admitted fact that the same mode of burial was prevalent among the ancient Tamils of South India, the question naturally arises whether the primitive Tamils were also a Chaldean race. I would draw the special attention of the Pundits of South India to this significant fact, as I have not come across any reference made to it in the pages of the "Siddhanta Deepika".

In my last article I stated that there is a noticeable similarity in point of structure between the Tamil temples and the old temple of the Hebrews at Jerusalem, as described in the scriptures of the latter. One or two quotations from the Bible would enable your readers to see wherein the similarity above referred to lies. Turning to the 26th Chapter of Exodus and to the 23rd verse thereof, we read, "The veil shall divide unto you between the holy place and the most holy." As some of your readers may, perhaps, not understand the meaning of the above passage, I would, before proceeding further, make mention of the fact that the temple of the Hebrews consisted of two compartments: the first called the holy place and the second the most holy place or the holy of holies, the entrance of which was screened from vulgar gaze by means of a veil hanging in front of it. It was in this holy of holies that the Shekamiah (*sic*!) or the visible presence of the Deity manifested itself in the shape of Light ineffable. The entrance of the temple was toward the East. In the ninth chapter of the Epistle to the Hebrews, verses 6 & 7 we read the priests "always went into the first tabernacle accomplishing the service of God, but into the second went the high-priest alone once every year not without blood which he offered for himself and for the errors of the people."

Having made the above quotations from the Bible, I quote also few lines from a report made at the request of the Ceylon Government, on the famous shrine at Katirgamam in Ceylon, by Dr. Covington. "A large "drapery hangs in front of the innermost or the last room "screening its entrance from the gaze of the people. This "apartment is the most secluded part of the temple, and

"has no kind of openings or windows with the exception "of a door between it and the middle room. Nothing "could be known or ascertained by me as to the internal "arrangements or economy of this interesting part of the "sacred edifice. This penetralia is the adytum where "the idol or the symbol of the god is deposited and into "which none, even the officiating priest, can enter at "random, as he verily believes that the invisible diety "himself is enshrined in it."

The mere perusal of the above quotations would convince any reader with no previous bias that the similarity of the structural features of the old Hebrew temple to those of the old Tamil temples, and the similarity in some respects between the rituals observed in worship, cannot all be said to be accidental. The temple at Katirgamam is said to be far older than the time of Ravana. Its priests are called Kappuvar (கப்புவர்) so called from Kappu (கப்பு) a word which is used to denote the work of the priest. The priests of the other old Tamil temples in the neighbourhood of Katirgamam are called Nambimar (நம்பிமார்), and are all, like the priests of Katirgamam Temple, non-Brahmans.

I think I may say without any fear of contradiction that Katirgamam is one of the oldest shrines in India or Ceylon, and it is a historical fact that the present building was put up by a Singhalese king about 200 B. C.

I should, before closing point out that your remark that "Javeh" is pronounced "Yaveh" in Hebrew, and cannot, therefore, be identical with the Tamil "Chiva", cannot be the last word spoken on the subject. The Portuguese word "Janala" (for window) is now current in Jaffna as சன்னல் and யன்னல். The Sanskrit கஜம் is கசம் and கயம் in Tamil. The Malay "Javuka" (a native of Java) is சாவுகன் and யாவுகன் in Tamil. Again the Y in Hebrew has become J in English in such words as Jews Jacob, John, &c. There are instances also of "S" being changed into "J" as in Mun-sur=Munjur. The Hebrew form "Yaveh" might have been a later development of the original Chaldean "Javeh." It is quite possible that the word was of Cushite origin, and when it passed into the semitic Hebrew language, the "J" might have changed into "Y," while in Tamil, the "J" has changed into "sa." Again the "S" sound in "Siva" may be explained also as merely epenthetical. For instance, the Greek "Yupnos" becomes "Supnos,"and Tamil ஆமையம் is the same as the Sanskrit சமையம். In like manner, it is possible that the Tamil "Siva" is only another form of "Iva" derived from the Hebrew "Yaveh." There are many historical indications that the Tamils were known to the Hebrews from early times. Whether this intercourse between the Tamils of South India and the Hebrews of Palestine was on any primitive racial affinities or not, it seems difficult to account for the habit of the ancient Tamils to bury their dead in earthen coffins, on any other supposition but that of racial affinities with the ancient inhabitants of Lower Chaldea who followed a similar practice. The habit of cremating the dead was probably borrowed from the Brahmans after the practice of Suttee was introduced into South India.

COLOMBO,
14th September 1901.

Yours faithfully,
V. J. T. PILLAI.

Notes and Comments.

Our view of the question.

The article on "the King and the Sudra Saint" appearing elsewhere in this number represents, or rather reflects the opinion usually entertained on such subjects by men of the writer's ilk. But in order to do justice to both sides of the question, and not to allow ourselves to be a sort of go-cart for many of our correspondents, we append the following comments.

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"The King and the Sudra Saint."

It may be that King Rama was held out as the ideal of kingly duty, but withal that, we are inclined to think that he is a most shocking instance of caste and priestly tyranny. We are unable to admire or appreciate Rama's act of abandoning his wife. The highest ideal which a King might like to set before himself does not at all require that the person should completely give up his own innate sense of right and wrong, in deference to bazaar gossip and scandal. Either he believed her to be guilty, or he did not. If he did not, and there could be no shade of doubt about it, as was proved by the ordeals poor Sita went through, then the tongue of the vilest scandal-monger ought not to have driven him to commit this gross act of inhumanity. King Rama himself repented of his act, and all his subsequent miseries are due to it. But why on earth did he take her in again if only to try to drive her out at the next moment? Such an act of want of courage and moral strength, is no part of the ideal king we are afraid. Poor Sita being swallowed up by the earth is mere poetic symbology for a most heart-rending suicide. And the Sudra Saint's attaining heaven is only a sop thrown out by the story-teller to appease popular conscience which could hardly approve of the humanity or justice of Rama's act. And perhaps there is yet another explanation of this incident. The story-teller who put down the Southerners as monkeys though he could hardly deny to them qualities of courage, truthfulness and fidelity which are characteristic of the South Indian soldiers of even to-day, would not cherish great veneration for their piety which is again one of their singular traits. And the incident displays more the jealousy and antagonism which the Northern people exhibited at the high level of civilization and morality displayed by the Southern people, though in course of time, the two people came to know more of each other and completely coalesced.

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Our appeal touched one heart.

We are glad to note that our appeal contained in our last editorial touched the heart of at least one of our readers; and he is no less than the revered T. Vedadrisadasa Mudaliar, a retired High Court Judge of Travancore. He very kindly writes to us as follows, and in a

second letter he reiterates his offer of help and assistance. "I think it is the Will of Providence that I should join you in the field to enlighten our countryman about our grand Religion. Yesterday's post brought me your very kind letter and for a while after perusing the letter I felt sad because I had not the fortune of joining you earlier in the grand work you are engaged in. I am in the habit of reading a few verses of our Periapurana after the daily pujah. This morning the portion that turned up was the meeting of our Saints திருநாவுக்கரசுகள் and ஆளுடையபிள்ளையார். By this I am commanded by that great Commander of this world to join your train of assistants in the noble work. Pray consider me as such henceforth and I shall be grateful." Our grateful thanks are due to him for his noble offer and we earnestly pray that the Supreme Sivam will bless him with long life and happiness.

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The Senior Educational Officer's opinion.

Mr. E. Marsden, the Senior Inspector of Schools happened to go through our journal and he was pleased to declare that "they are most interesting. I had no idea that there were such excellent magazines. They ought to be in every College and High School library."

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The Poet Vemana in Tamil.

That excellent monthly '*Arivu Vilakkam*' has commenced a translation in Tamil *Venba* metre the famous Satakam of the Telugu Saint Vemana. Sivagnana Yogigal of Virudupatti is the translator and a very good translation it is. It shows how easily Telugu lends itself for translation in Tamil; and a verse of the translation we subjoin

ஆன்மசுத்தியில்லாத ஆசாரமெற்றுக்குப்
பாண்டசுத்தியில்லாத பாகமே ஞென்றவெழிற்
சித்தசுத்தியில்லாத சிவபூஜையெற்றுக்கு
வித்தகவாநந்தவேமா.

By the way, this learned Swami whose erudition both in Tamil and English, Sanskrit and Telugu is well known, is busy with the translation of Srikanta Bashyam into Tamil, and of the Siva Bhakta Vilasam and Halasya Mahatmiyam into Telugu.

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Date of Srikanta Sivacharya.

And we were rather amused at the way 'Gomat' in an otherwise excellent article on the Sutras contributed to the *Brahma Vadin* arrives at the date of Srikanta. He would place him after Sri Sankara and after Sri Ramanuja and more wonderfully enough, after the Lingayat commentator on the Vedanta Sutras. Actual dates, based on well-attested tradition or literary tests ought to guide us in the matter, but our learned friend does not bind himself by any of these methods, and on the contrary he would actually make Srikanta later than the 15th and 16th centuries A. D. And St. Umapathi who lived in the 13th century A. D. actually paraphrases portions of Srikanta's Bashya in his works. And the published accounts of the life of Sri Sankara both in Sanskrit and English make Srikanta the elder contemporary of Sri Sankara; and Srikanta really loomed so high in the brain of the followers of Sri Sankara that they make their Guru incarnate on earth for the very purpose of vanquishing Srikanta. And yet Gomat thinks very little of the influence exerted by Srikanta, and makes out that he did not bring together the various sections of Saivites together. But even a casual student knows that Srikanta is the great reconciler of the Vedanta and Siddhanta systems, the Vedic and Agamic theologies. The closest observer can scarcely see or observe any great differences of doctrine or practice obtaining among the Saivites, even if there should be any. Mr. P. S. Subramania Iyer of Madura whose contribution on the Brahma Sutras appear in the same number inclines on the other hand to our view about Srikanta's time.

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The third Anniversary of the Woraiyur Saiva Siddhanta Sabha.

This Sabha is working on the same lines as the Trichinopoly Saiva Siddhanta Sabha and it is maintaining its weekly meetings, and Sunday free school and library, and the celebration of the Saint's days. At its first Aniversary, the late Sri la Sri S. Somasundara Nayagar Avl. lectured to the audience and a brief account of his life appears in the report of that anniversary together with the bibliography of his works which reach the marvellous number of 50 and upwards. At the second Aniversary meeting the great Pandit V. Saminathier of Kumbakonam enlightened the audience with his erudite discourse on the Poets and Kings of Woraiyur. The third Anniversary Meeting was held on the 25th August last, under the presidency of the learned Pandit Saravana Pillai of Salem. There were 59 pupils in the various forms of the school, and suitable prizes were given away to the pupils who were successful at the final examination. The report shows very fair progress and we wish the Sabha every success and prosperity.

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The Problem of Happiness.

The greed for power and pelf is manifesting itself everywhere. The example of the West is corrupting also the East gradually. We are imbibing the worst elements in the so-called programme of material advancement, restlessness, and avarice, luxury and vice. To an ordinary European, it is hardly conceivable how a man can be happy, absolutely happy, on two annas a day. And yet this is possible. Happiness is not to be measured by the

amount of money one might command, or the extent of territory one might possess. The desire for them is ever a source of anxiety; and the thirst or hankering after them produces in the long run more pain than pleasure. The Hindu ideal of honest work and perfect contentment is slowly permeating the best minds of the West in its own way, and we extracted once before a beautiful article, entitled the "Search for Happiness" from that excellent Vegetarian Magazine, *the Herald of the Golden Age.* We quote to-day the concluding paragraph from the article, "On the problem of Happiness" appearing in the July Number of *The Mind*, the leading exponent of the new thought, edited by John Emery Maclean and Charles Brodie Patterson, and published by the Alliance Publishing Company of New York. "Oh, happy day for him who gives up striving to be richer, wiser, more clever than his fellows, and settles down, content to be himself! And when abates the fever of possession and he perceives that the riches of the rich, the joy of the happy, and the strength of the strong are his as well—then indeed for him the millennium has dawned. Then shines the Sun for him; for him blooms the rose; for him the waters murmur; and the wind sighs in the forest, or croons to the rustling corn. He shares the speed of the trout and the song of the wren. He welcomes the souls that are coming and bids God-speed to the souls that are parting. Alone in the mountain or one of the crowd, everywhere is he in touch with the heart of humanity. All joys are his joys; all sorrows are his to assuage. Child is he with childhood everywhere. To him flow the love and heroism of the world; for no longer has he a private and particular life. His bark has sunk to another sea and sails now on the serene and smiling waters of the Universal."

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The Hindu Ideal of Honest Work and Perfect Contentment.

We mentioned that the Hindu ideal was one of honest work and perfect contentment. That Prince of Moralists, the Saint-ed Tiruvalluvar furnished the ideal man in his own person. Though untold gold would be gladly laid at his feet, he scorned to receive any such gifts. He desired to earn his bread by the sweat of his brow and worked day and night as a humble weaver. Work was to him the best tonic for the mind as well as for the body. Indolence is the surest road to Vice, as is only too well exhibited in the histories of Mutts and Mathadhipaties. Our Tiruvalluvar has not forgotten to give the question its due value and has treated fully of Wealth and Happiness, and of the proper ways for securing, distributing or sharing them. His famous sister, Auvaiyar was equally precise in her instructions. She has asked people to go beyond the surging seas in search of Wealth, but has cautioned them at the same time never to use any harmful means. The acquiring of money itself is no vice, but, even as the English proverb puts it, the love of (thirst for) money is the root of all evil.

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The Tamil Sangam of Madura.

We are glad to note that the Tamil Sangam which was only initiated in May last, has taken root and shape and was formally opened this month by the Rajah Bhaskara Setupati of Ramnad. The various means which the Sangam proposes to adopt for the improvement of Tamil are as follows:—(1) The establishment of a school and the awarding prizes for the encouragement of pupils. (2) The establishment of a library called the 'Pandian Library.' (3) The establishment of a press for printing a Monthly Magazine and for other purposes. (4) Getting commentaries written on rare old works; translating into Tamil from other languages; the publishing of historical treatises, &c. (5) An annual meeting of Pundits. (6) Giving help to publishers of Tamil books and commentaries. (7) The holding of lectures, &c. We hope to publish full particulars in a future number. Great credit is due to M. R. Ry. Panditurai Swami Tevar, the Zemindar of Palavanatham, the worthier son of a worthy father whose court was a regular Sangam in itself. We wish the movement every success, as the Sangam is the very embodiment of our heart's desire for a life-time.

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The Pre-eminence of Vernaculars.

To the long list of opinions of Governors and Directors of Public Instruction, of Professors and Senators, of Statesmen and Scholars which we have been quoting in these pages, we are now glad to add the golden opinion of His Excellency, Our Viceroy. At the opening of the Educational Commission, speaking on Primary Education, Lord Curzon said:—"Primary Education by which I understand the teaching of the masses in the vernacular opens a wider and a more contested field for those who think that Government has not fulfilled its duty in this respect. The education of the people in their own tongues has shrivelled and pined. This, I think, has been a mistake, and I say so for two principal reasons: in the first place, the vernaculars are living languages of this great continent; English is a vehicle of learning and of advancement to a small minority, but for the vast bulk it is a foreign tongue, which they do not speak and rarely hear. If the vernaculars contained no literary models, no classics, I might not be so willing to recommend them; but we all know that in them are enshrined famous treasures of literature and art, while even the secrets of modern knowledge are capable of being communicated thereby in an idiom and in phrases, which will be understood by millions of people, to whom our English terms and ideas will never be anything but an unintelligible jargon. My second reason is even wider in its application. What is the greatest danger in India; what is the source of suspicion, superstition, outbreaks, crimes, and also of much of agrarian discontent and suffering among the masses? It is ignorance. And what is the only antidote to

ignorance? Knowledge in proportion. As we teach the masses, so we shall make their lot happier, and in proportion as they are happier, so they will become more useful members of the body politic. The main obstacles which primary education has to contend with, spring from the people themselves. As they rise in the social scale, they wish their children to learn English. The Zamindars encourage this tendency, and the District Boards and Municipalities do little to drag the pendulum back. Thus we find that in some Provinces primary education is almost stationary, while in others it is only making slow speed. The question is really in the main one of money. If the means were forthcoming, I do not doubt that Local Governments would be ready to adopt a more generous policy."

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The Twin-Poets and King mallinatha.

We do not know if there is any parallel to the case of the Poets Irattaiyar in any other race or clime. The elder was lame and the younger blind. They were the most lovable of men. Their poetry breathes a fervour, raciness and charm, all their own. Their best piece is Ekambara Nâtar Ulâ, ஏகாம்பரநாதர் உலா. And it has a story. While it was being read out to the king, a hitch occurred at the very first verse.

சாற்றரிய வாயிரக்கால் பண்டபத்தின் சார்வாக
வேற்றமுடனே யினிதிருந்து—போற்றும்
விறல்விகட சக்ரவிநாயகனை யேத்தும்
திறல்விகடசக்ராயுதம்.

The king declared there was no such thousand-pillared Mantapam and no God Vinayaka enshrined it, and till the same was found the reading ought not to go on. And the Poets went their own way. Sometime later, when the king was carrying on some excavations in connection with the construction of a Tower, he came across the old Mantapam and the God; he at once sent for the Poets and proceeded with the reading to the finis. From that time forward, the *Ula* has been called the Divine *Ula*, a *Daivika Ula*.

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What is of further intent to us in this உலா is the references to the King Mallinatha of Pallava Dynasty, and *Sambhu Kulam* these lines are as follows:—

"சம்புதலத் தொருவன் சாத்துகைக் சாமென்றளித்த
செம்பொன்மணி மகுடம் சேர்வித்து"—61.

"விரும்பால்,
வடித்தசுடர் வேற்சம்பன்,வாழ்மல்லிநாதன்
கொடுத்த திருத்தேர் மேற்கொண்டு"—102.

"வெஞ்சமரிற்
றத்து பரிபல்லவன் சம்புதலப்பெருமான்
வைத்த துலாபார மண்டபத்து"—151.

The references might refer to a past king called Mallinatha or to a contemporary of that name who ruled at Kanchi. But it is usual in compositions like the *Ula* உலா to refer to contemporary sovereigns; and as tradition connects the Poets with the Pallava reign, we take it that King Mallinatha of the Pallava Dynasty was a contemporary of the twin poets. We have searched in vain in C. M. Duff's *Chronicles* and no references to any Pallava King of this name could we come across. We hope that some specialist will be able to throw light on the date of this sovereign.

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